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THE
Fathers Legacy :
OR
BURTONS
COLLECTIONS.

Containing

Many excellent Instructions for
Age, and Youth, shewing them how
to live godly in this life, and to at-
taine everlasting happinesse in
the life to come.

First written for the Instruction of his
onely Son, and now set forth for
the benefit of others.

By EDW: BURTON.

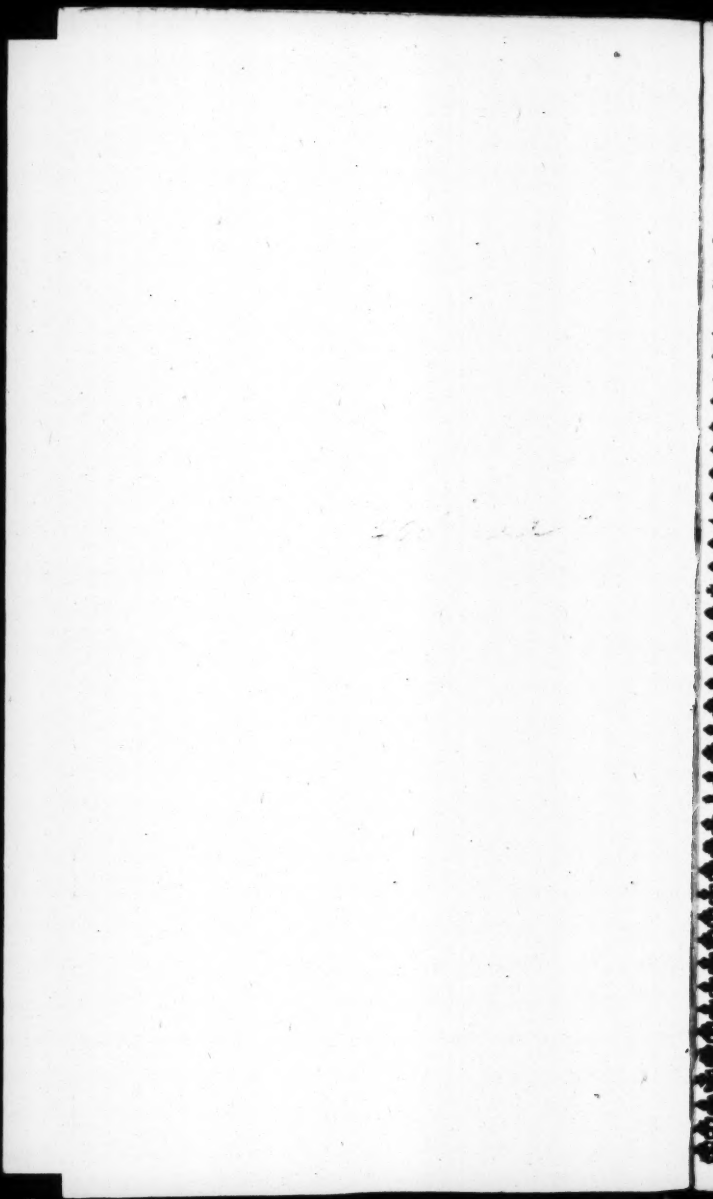
PROV. 7. 1-2.

*My Son keep my Words, and lay up my
Commandements With thee.— And my
Law as the apple of thine eye.*

LONDON,
Printed by John Clowes, for Mathew
Walbancke at Grayes Inne Gate.

1649.

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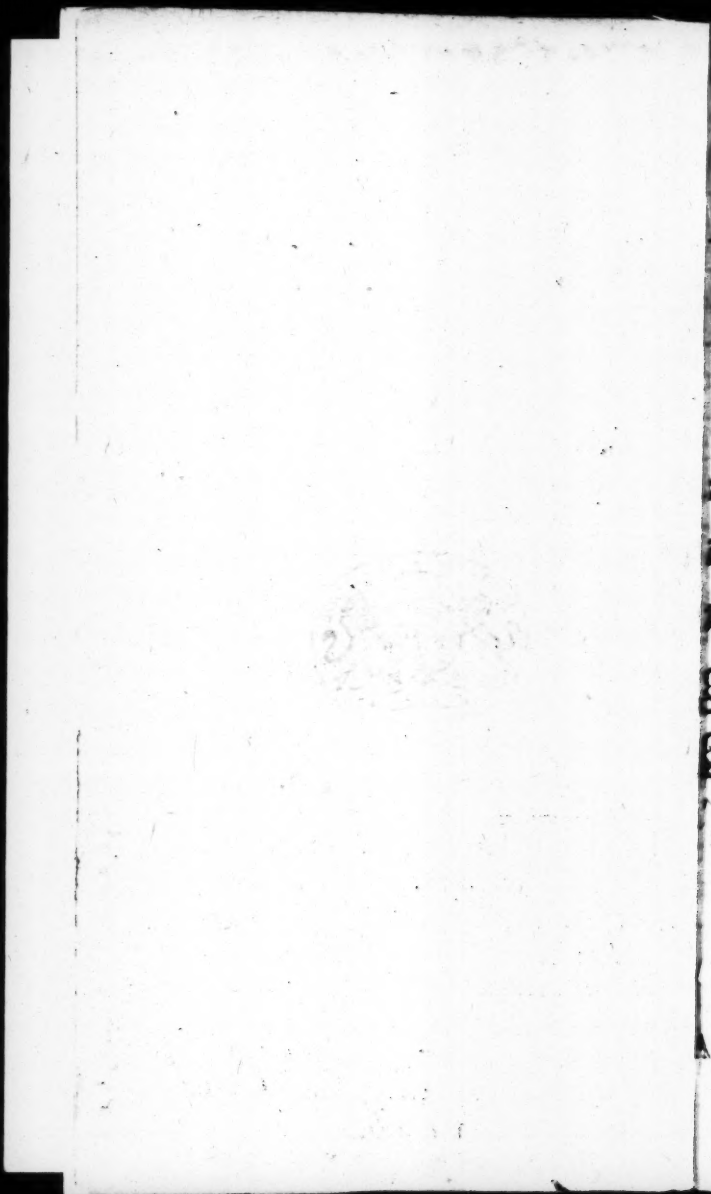
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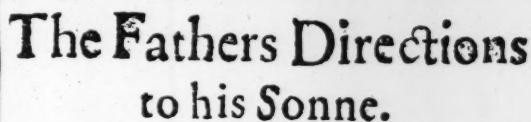
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**Thy carefull and
loving Father.**

E. B.

A wise Son will obey the instruction of his Father : but a scorner will heare no rebuke. *Prov. 13. 1.*



To the Reader,

Courteous Reader, having gathered together, out of many learned, and worthy Writers, into this little Booke, for my owne comforts sake ; certaine *Sentences, Instructions, Meditations, and Resolutions*. So to have them ready, whereinto I might looke at my pleasure, and behold such things, as my heart desires, for the refreshing of my minde. Which being seen by some of my friends, they have earnestly perswaded me to put them in Print: which request I was very unwilling to doe, to trouble the Presse with such an ingarnisht dish ; but since they have so farre prevailed with me, I doe intreat them, whosoever shall read it : First that they be not moved with indignation at that which I have done, because it was not my minde, it should have come to publike view : but that they will pardon the imperfection

on

To the Reader.

on, and plainesse of it : considering,
that I am no profest Scholer but a plain
Countrey man. Therefore, if the sence
in any place, appeare either not found,
or not cleare enough, my desire is to
have a godly Corrector of the same ;
Telling him withall, that what faults
he shall espie, it hath escaped from me
not of purpose, but rather for that I
was not heedy enough in marking
what I writ. And so I commend those
my poore labours to the blessing of
God, and thy self to his most gracious,
and all-sufficient protection.

Thine in the Lord,
E. B.

*From Stanton in Derbeshire, neare
to Burton upon Trent, June 16.*

1648.

A 3

To



To his deserving friend
Mr. EDWARD BURTON,
Author of these Collections.

Sir, when I read your Booke,
I thinke I see,
Of all learn'd Writers, an Epitome ;
You have rob'd no garden, but your
Well-spent howres, (flowres,
Hath made a Poesie of their choisest
Which with the greater lustre to adorne,
Here's some things of your own Minerva
borne,
All well compos'd, all in due order set,
Resembling a well-furnish'd Cabinet,
Whose high priz'd Jewels fetch't from
every part, (art.
Are plac'd in ranks by dainty hand and
Here may wilde youth (if youth will take
the paines (gaines;
To read your Worke) receive no little
Here's Wisdomes Abstract, here your
silver age,
Gives your Son Counsell, wholesome,
grave, and sage.

*O happy Son, Whose Father both doth give,
Precepts, and an Example how to live.
Since every one Which ever saw your book
With an applausive smile doth on it look
Answer the expectation of your Friends,
Let the World see you aim'd at Publike
Ends.*

ED, F.





To my much honoured Friend Master
EDWARD BURTON *concerning*
his Collections.

SIR,

I Have read over your *Collections*, and if you be pleased to satisfie the desires of your friends, and to commit them to publike view, I think you shall doe very well; yea, my opinion is, you ought to doe it. This Candle should not be under a bushel, but on a Candlestick. The light of it wil be most usefull many waies. First, the example will be exceeding good; you (as many others) were by the troubles of this Kingdom taken off from you ordinary employment, but you would not be taken off all employment; and that albeit your yeares required ease; and your age (at least) an abatement of your labours, yet here is neither, but rather an encrease of more diligence and harder labour, and your declining time more flourishing and fruitfull, then your youth and best dayes.

Then,

Then, you pitched on the best im-
ployment : what other you might
have been fit for, by reason of your for-
mer condition, and present age, I doe
not know ; I am confident, if you had
been fit for any whatsoever, yet for
none more, then for the Worke you
have performed. Here is wisdom, and
this very choice, & in very much varie-
tie, and an admirable flowing veine of
most sweet and sacred eloquence. Nei-
ther is there mixture of any imperti-
nencies, at least, there is not any thing
absurd, or that admitteth not a very
good construction.

I will tell you what happened to me
in the reading of it ; from approbati-
on, I was carried unto admiration ;
almost to amazement. I see the race
is not alwaies unto the swift, and the
choyest Jewels, are not seldome hid in
closest secrecy. And how often doe
things fall far short of expectation, but
sometimes also, they as farre exceede
the same.

Your Wine is good throughout
your whole Feast, but not best in the
beginning ; your vertue is in the midst,
but your midst is almost all your Book,

at

at least, by many degrees the greatest part of it.

Sir, goe on in your good endeavours, that you may say, as a Reverend olde Divine, said to a Physitian, perswading to forbear study in his weaknesse, nay, said he, but I will not, that when my Master commeth, he may finde me thus doing.

Your very affectionate

Neighbour,

ARTHUR RICKARDS.

The

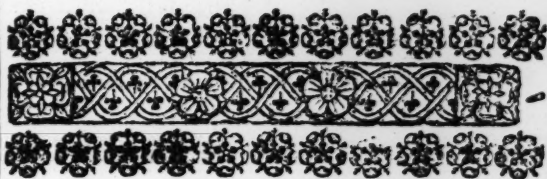
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The



The Fathers Legacy,

O R,

Burtons Collections.

My Sonne,

First honour God, then thy Prince, thy Parents, and thy Elders; be true and just, and see thou never grudge to clear the cause of the oppressed Innocent; for one day, God shall also be thy judge.

If gold, or bribes do corrupt thy Conscience, if fear, or favour, do sway thee in thy Judgment, if thou respect the difference of Persons, be sure that God will in the end repay thee for it.

Begin thy dayes work, when the day
B begins,

begins; first blessing Gods thrice blessed name, & then at the Evening when thy labour is ended, praise him again, so bring the year about.

Say not thou, my hand hath brought this work to an end, nor this my virtue hath attained, rather say thus; This hath God wrought by me, for God is the Author of that little good we doe.

The world is like unto a round City, where each man may be rightly said to be a Citizen; as well the rude *Barbarian*, as the *Greek*; as well the meanest, as the mightiest States.

In this fair Cities goodly Walles, God planted man, and placed him as in a Sanctuary, where he himself in a Thousand parts hath planted with lively colours that do never change.

There is not a corner so small in all this City, wherein Gods greatnesse doth not appear plain, which that we might the better view, he hath placed man just in the middle.

Yet can he no where better know the same, then in himself, wherein he may see (as in a glasse) Earth, Water, Ayre, and Fire: For all the world his Essence doth infold.

Who

Who of himself hath gained perfect knowledge, is not ignorant of any thing that he ought to know; but the best means, whereby it is attained, is oftentimes to go to wisdoms glasse.

That which thou seest of man, is not man, but a prison that keepes him Captive; it is but a Tombe wherein he is interred, it is but a Cradle wherein a while he sleeps.

This mortall body, where the ravished sense, sees sinnes, flesh, bones, muscles, bloud and skin; it is not man, man is of more Excellency, it is the fair Temple where God himself dwelleth.

Rightly to speak what we call man; it is a beamlings of Divinity, it is a dropping of Eternity, it is a moathing hatchling of Unity.

O man, then know thine own original, and learn to scorn the base Cells of earth; sith thou shalt flourish in Heavens glistering Hall, and art indeed a Divine Plant by birth.

Well mayst thou want thee of thy glorious race,

Not from thy mortall Parents either line:

B 2

But

*But from thy true immortall Fathers
grace,
Who by the modell of his face made
thine.*

Shun thou the filthy sect of prophaine
Epicures, bold miscreants, every way
blaspheming; the which do neither re-
spect, nor acknowledge God, but only
the fatall sway of nature.

And in the mean while, like the
grunting swine, lye alwayes wallowing
in the stinking mud, and feedes on filth,
like to the loathsome froggs voluptuous
filth of every fleshie desire.

Happy is he, whose hope relies on
God alone, and who on him, in either
fortune calls, as well in prosperity, as
adversity, and puts no trust in humaine
help at all.

Canst thou assure thy hopes, on
worldly trash, frail mortall things, I
pray thee tell me? such are the greatest
of earthly men, and have more need to
be secured then thou.

God is the just mans aid, and his
Anchor; his sure defence, when all the
world forsakes him; And therefore then
is he the least dismayed, knowing that
God is most strongest for him when
all

all wordly means fayles him.

The goods, which we call the goods of fortune, they are not goods if we rearm them rightly, for they are ever subject to the least change that is. But vertue only still persists the same.

(chants,

*Vertue between the two extreames that
Between too much, and too little sits:
Exceedes in nothing & in nothing wants.
Borrowes of none, but to it self suffices.*

O vertue, could we but see thy naked face, how wouldst thou ravish us with thy sacred beauty; sith rarest witts, rapt with a seeming grace have in all ages, courted even thy shadowes.

The Parents comfort, is a prudent Sonne; now such a Sonne, if thou desirest to have, direct him young to run in duties race; But thy own example is the nearest way.

If thou be born Sonne of a prudent Father, why dost thou not follow his example? if otherwise, why dost not thou by vertuous deeds, strive to cover his disgrace?

It is no small thing to be descended by our prediceffours from an honest,

and religious stock; but it is much more to shine by their light unto our own Successors.

So long as thou livest, cease not to learn, think that day lost wherein thou learneſt not ſome good thing, that may give new grace, to make thy ſelf wiſer, and better.

Reſpect thy credit more then thy own life, I mean that which drawes each mans duty to the uttermoſt we are able, to God, to our King, to our Lawes, and our Country.

What thou canſt do to day, defer not till to morrow, like floath, Mother of ſowleſt finnes; nor be thou like to thoſe who do borrow others hands, and what themſelves might do, will do by others.

Frequent the good, flye from ungodly men, eſpecially in thy youthes tender age; the while outrageous appetites provoke, and arme thy ſences againſt the ſway of reaſon.

Go not about to deceive the ſimple, nor wilfully offend thy weaker brother, nor wound the dead with thy tongues bitter gall, neither rejoyce at the fall of thine Enemy.

Let

Let thy discourse be true in all things whether thou beſt called as a publike witneſſe to clear a queſtion, or in thy ordinary and familiar talk,

To beguile the ſilly birds, the crafty fowler doth ſaine their ſweet notes; ſo doth ſubtle mates, counterfeict the words, and guiſe of honeſt men.

Reveal not, whatſoever is told thee in ſecret, nor buſily inquire things of others; the Inquiſitive, can hardly keep Councell, and the charitable is commonly a lyer.

Make thou alwayes lawfull meaſure, and equall waight, though none could ſpye, or diſcover thy dealing. And where thou haſt received a good turn, reſtore it with ſome kindneſſe back again.

Whatſoever is committed to thee in truſt, keep it carefully, and when the owner ſhall demand it again, deny it not, neither with a large Conſcience by ſubtle Law-tricks and ſtrive to detain it.

It is not enough, that thou doſt wrong no man thy ſelf; but thou muſt alſo ſuppreſſe the ſame in others, righting the weak mans cauſe, againſt the

unrighteous, whether it touch his life,
his goods, or name.

Whosoever doth desire the fame of
honour, must tame his anger, and that
heart-swelling, marrow-melting fire,
blown by the wind of sloath, and er-
reur.

The most victorious thing, is our
own selfe-Conquest; for in our selves
do our greatest foes ambush: and the
only way to make us ever glorious, is
by stout reason still to vanquish
those.

If so be thy friend have offended thee,
fall not out with him, nor urge him
with violence; but mild, and meekly
without insolence, make thy com-
plaint, and take thou his excuse.

All men are faulty, no man alive can
say, I have not erred, no not the per-
fectest; if thou doe survey his life, in
word and deed, thou shalt find that he
hath mist perfection.

It is a most busie, yet a bootlesse pain,
for to hide ones fault, for do the best
thou canst, thou canst not hide it from
thy self.

Be ashamed more of thy self, then o-
thers be; thy self art most wronged by
thy

thy own faults, and of thy self; thy self first selfly blamed, must give an account to thy selves Conscience.

Care not so much to seem outwardly, as to be good indeed; for from false rumours which the vulgar blow, a self clear Conscience is defence enough.

Relieve the needy after thine Estate, and to their want participate thy store; for God doth blesse with plenty and tranquillity, the house that pitties the distressed.

What boots thy baggs to be so crammed with Gold, thy trunks stuffed with such store of change, thy bottles filled with such choyce of wines, and of all grain such plenty in thy Chambers; if all this while the naked-poor, half perished with cold and hunger, trembles at thy doore, and at the length gets but a peece of bread, and many times, perhaps, but hardly that.

Have not a heart so cruell, as to scorn the unhappy poor, that at thy beck doth crouch, who like thy self into the world was born, and beares Gods Image, even as well as thou.

Misfortune is a common lot to all m.n, yea, even to Princes, Kings, and

Emperours, only the wise is freed from her, but where are they in this cur age.

The wise man is freed among a Thousand troubles, he is only rich with his own Estate content, he is only secure in danger, eased in pain, he is only a true King of fate and fortune.

(verbe,
Who to himself is Law, no Law doth
Offend: no King, and is a King indeed.

He is not danted with the threats of Tyrants, but by his troubles growes more hardy and strong, knowes his own merit, and lookes not for recompence from the great, for vertue is his reward.

True morall vertue, cannot be purchased by study, by treasure, or by the grace of Princes, nor by one action, or two, or three; but long practice brings her perfection.

Who readeth much, and never meditate, is like a greedy eater of much victualls, who doth so surcloy his stomach with his Cates, that commonly they do him little good.

Curſed is he that defrauds the poor,
or

or that detaines the hierlings wages; or who, ingratefull of a good turn done, thinks never of his friend, but when he sees him.

Forswear thee not, what cause soever is given thee, and if thou must of necessity take an Oath, swear not by man, nor by the earth, nor by Heaven, but by his sacred name who made all things.

For God, who doth detest all perjury, and justly plagues it as a most heinous sin, would not that we should contest the constant truth by any thing that is false or alterable.

Apply thy whole aff-ction to some one Art, and seldom meddle in the craft of others, but strive to attain perfection in thine own; for it is no little commendations to excell.

Meddle thou with no more then thou canst well manage, nor strive thou to aspire to the top of greatness; use thou the world, but yet not covet it, do not thou fear death, neither desire it.

Whatsoever it be that enters by the eares, immediately doth creep into the brain, and the only means to shun that
mis-

mischief is, to keep shut the Casements of the Eares.

Much talk is seldom without lyes, or at the least, without some Idle speech; unto the truth doth belong brief Language, for many words are fit for fables and dreames.

It behoves to picture slander to the life, to do it in the instant, while one seeleth her; for who is so happy, that did never prove her, can scarce imagine what she is.

She hath not her residence in the Ayre, nor in the wild woods, nor in the Sea; but she inhabits in the eares of great men, where she depraves the innocent and honest.

Never give sentence in thine own cause, for in our own case, we are subject to erre; for our own interest, drawes our partiall judgment, and ever makes the ballance hang a wrie.

Alwayes ground thy Judgment upon the Law, and not on man, for that is affection-lesse; but man doth abound strangely in passion, the one all like God, the other too like to beasts.

Before thou promise any thing, ponder, why, and what; but having once
past

past thy promise, whatsoever it be, yea be it to thy greatest enemy, thou must perform it, thy tongue hath tyed thee to it.

Nothing more becommes a great (or rich) man, then liberality, so it be given to those that deserve it, and without burthen to his own estate.

The fear that springs from reverence and love, gives a firm support to greatness; but he that through violence makes himself feared, himself feares most, and lives still in distrust.

An enemy, disgrace, and misfortune, are three things to prove if friends be just; for many bear the name to be friends, that are not so, if they be put to tryall.

Thou fortunes wonder, that from the lowest place, doth as it were in a moment spring up to the top of greatness, suppose it but a wind that blowes, which before night perhaps will calm again.

*A mean Estate is best of all,
A dangerous thing its high to clime;
The mightiest Oakes, have greatest fall,
When little shrubs, grow out their time.*

The mean estate, is most permanent, we see the vallies are drowned with every shower, and mountain tops are rent with every Thunder, when little hills are pleasant and safe.

A small thing pleases nature, enough is a feast; a sober life requires but a small charge; but man, the Authour of his own unrest, the more he hath, the more he still desires.

Man doth repine at the shortnesse of his life, yet doth not rightly spend that time he hath, which might suffice his mind, if to live well, he did desire to live.

Thou canst hardly requite him sufficiently, who hath been tutor to thee in thy childhood: nor him that hath instructed thee, both well to speak, but chiefly well to do.

In all places where thou comest, alwayes give place unto the Aged; So when like Age shall silverize thy Tresse, thou shalt by others be like honoured.

To eat and drink, and exercise in measure, are the three certainest means of health; but the excessse in these or other delights, enfeebles nature, & doth hasten death.

If evill men speak evill of thee sometimes, what needest thou to care? it is thy Commendations, blame from the Authour takes authority; & it is a good report that good men raise.

Of what is spoken, ever make the best, bear with the faults of thy friends and neighbours, bear with their defects, and publish them not abroad, be ready to praise, and slow to reprehend.

He that esteemes, or vaunts himself to be wise, think him a foole, and him that doth assume, the name of learned, who- soever tryes him, shall find him nothing but bare words.

*The better learned, learn more their want
And more to doubt, their own sufficiency,
And virtuous men are never arrogant,
These are the fruits of my Philosophy.*

To mortifie carnall affections.

Whensoever a man doth covet any thing immoderately, straight way his mind is out of quiet, The proud, and covetous, be ever vexed, but he which is poor and meek in spirit, liveth in great ease, he which doth not mortifie the inordinate affections of his mind, may easily be carried away to wickednesse, and with trifling things be overcomes: He that is weak, worldly, and carnall, can no wayes withdraw himself from earthly desires; And therefore when he resisteth them it grieveth him, when he is contraried he fretteth, and if he fulfill his mind he sinneth; and by and by, doth wound his Conscience, because he followeth his desires: which instead of that peace which he looked for, brings continuall disquietnesse; wherefore the true quietnesse of mind, is attained not by following, but by resisting wicked affections, and remaineth in him which is fervent and godly zealous, not in carnall and worldly men.

Against

Against vain glory.

IT is a vain thing to trust either in man, or in any other Creature; be not ashamed to be in subjection to others, not if thou be poor in this present life; depend not upon thy self, but put thy confidence in the Lord. Do thy part, and God will blesse thy indeavour; Trust not to thine own knowledge, neither do thou repose any confidence in the wit of man, but only in the Lord; which exalteth the humble, and bringeth down the proud. Glory then neither in thy riches, if thou have much, nor of thy friends if they be mighty; but in the Lord, who both giveth all things, and gladly would give himself, before all things. Be thou proud neither of thy beauty, or highnesse, for a little sicknesse doth both deform the one, and consume the other; Like not over well of thy self, if thou have a good wit, least thou offend God thereby, which gave whatsoever good thing thou hast by nature: Think not thy self better then other men; least God who knoweth what is in man, condemn thee utterly.

Against vain glory.

terly for thy arrogant conceit: dost thou well? take heed of pride, God judgeth not as man doth; for that commonly doth displease him, which pleaseth man. If thou hast any goodnesse in thy self, think that another hath more; so shalt thou alwayes retain the true modesty of mind. To debase thy self even under all men, can never hurt thee, but to prefer thy self afore one man, may easily condemn thee. The humble man is alwayes in quiet, but the haughty minded tumeth commonly with indignation.

What

What Company to use.

Open not thy heart to every man, but communicate thine affaires to the wise and godly; acquaint thy self with reverend old men, and delight not much in the company of youths and strangers, flatter not the wealthy, and take heed of the mighty, joyn thee to thy equalls which are godly, and do that which is honest, and for the publicke wel-fare; be familiar with no woman unlawfully, but generally commend as many as are good, wish to be familiar, but with God only, and his holy Angels, and utterly avoid the company of some men. Have peace with all men, but not familiarity: many times it falleth out that we love a stranger through the report of others; whom afterwards we hate, having tryed his conditions; and many times we displease others, by our lewd beheaviour, whom we thought, we should please right well, if we had but their acquaintance.

Of Obedience.

IT is greatly for our behoofe to live under others, not as we list ourselves, and at more ease live Subjects then Rulers. Many obey for fear, rather then for love, and grudgingly, not gladly; but such can never have the liberty of mind before they obey both for Conscience, and for the Lords sake, wheresoever thou comest, never look to live at ease, unlesse thou keep thy self within thy calling, and obey thy superiours; The opinion and change of places, hath deceived many a man: every man by nature, would follow his own mind, and favoureth such as are of his own opinion; but if we fear God, we will sometimes change our mind for quietnesse sake; for who is so wise, that he knoweth all things. Therefore trust not too much to thine own opinion: but willingly give care to the judgement of others; And albeit thou stand in a good matter, yet if it be thought more expedient to have it otherwayes, also

Of Obedience:

alter thy mind, and thou shalt do better. I have heard many times, that it is easier, yet better, to hear and take, then to give Councell. And he bewrayeth his pride more, which will stick in an opinion, though it be good, if wiser then himself through deeper judgement and Circumstances would have altered:

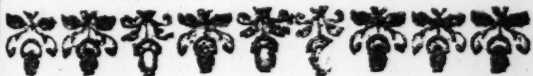
Against

Against idle meetings

SHun the common meetings of men as much as thou canst, for to talk of worldly matters, doth greatly hurt us, mean we never so well; the reason is, we are easily drawn away with vanity. And for my part, I have wished many times, that I had been both silent, and absent: now if any would examine the cause, why so gladly we chat, and prate together, seeing we seldom speak without offence to God, and hurt to our Conscience, he shall find the answer to be, for comfort and recreation sake. For the more earnestly we desire a thing, or the more certainly we know any evil to be towards us, the more vehemently we love to talk and think thereof, albeit to small profit or purpose; for this outward comfort, doth not a little hinder the inward consolation; wherefore we are to watch and pray, that we spend not our time idly: And if we will, or must

Against idle meetings.

ngs must of necessity speak, let our speech
be good to the use of edifying, that it
may minister grace unto the hearers.
To babble much we should not use,
both because the custome thereto is
nought, and for that in many words,
there cannot want iniquity: But godly
speech greatly availeth to a vertuous
life, especially where men of like
minds and spirit are coupled together
in the Lord.

*How*

*How to come to quietnesse
in mind, & to a godly life.*

Would we not meddle with other mens doings, and sayings, we might live at great ease, and quietnesse; but how is it possible we should be quiet, which busie our selves with other mens matters, that touch us not: and pick occasion to go abroad, and little or seldom, keep at home? blessed are the meek, for they have much rest: In ancient time many attained to singular perfection, and were zealous, and how so? They mortified their earthly Members; we loose the bridle to all beastly desires, and care altogether, for temporall trash; seldom, if at all, do we subdue our affections, neither do we desire to profit more and more, dayly in well doing; if therefore we remain in Religion, either cold or luke-warme, what marvell? But were we dead unto our own selves, and not intangled inwardly with parturbations, doubtlesse we should taste the unspeakable sweetnesse of a godly life: and be inflamed
with

with a burning desire of celestiall things; for in very deed, the greatest, (if not the whole) let from godlinesse, is because we are in bondage to vild affections; and labour not to follow the foot-steps of the faithfull. Hence it is, that if we be never so lightly touched with adversity, we are marvelously dismayed, and seek help of man, which cometh of the Lord, now would we keep our places, like valiant Sculdiers, the Lord would help us from above; for he is ready to assist them which serve him, and will give us victory if we fight his battles. But if we place our Religion in doing these outward things, in short time our Religion with them will utterly decay; wherefore the Axe must be laid unto the root, and our wicked affections must be cut off, which is the only way to find rest for our soules. If every year we would but root out one vice from our mindes, oh how quickly should we prove good men. But alas, we see by experience, that after many years, we are worse then at the first, when we begin for to professe Religion. And he is an holy man counted new adayes,

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which

which can retain a part of his former zeal; yet should the fire of godlineſſe increaſe dayly, and be inflamed more and more. The remedy whereof is, at the begining to ſtrain our ſelves, ſo ſhall we afterwards do all things at pleaſure. I confeſſe indeed it is hard, for to leave an old cuſtome. and as hard, yea harder, for a man to bridle his affection. At the begining therefore ſtrive with thine inclination, and leave a wicked cuſtom, leaſt otherwiſe when thou wouldeſt thou canſt not eaſily; for it is impoſſible that we ſhould vanquiſh and ſubdue mighty, which cannot overcome light and trifling things. Oh if thou wouldeſt conſider, what quietneſſe to thy ſelf, and joy to others, thou ſhouldeſt bring by godly, and good behaviour, doubtleſſe thy chiefeſt care would be how to live in the ſight of God religiously, and honeſtly in the eyes of men.

What profit cometh by Adverſity.

IT is good for us ſometimes to ſuffer affliction, for it maketh us to know our ſelves in this world, and to repoſe

no confidence in any creature ; It is good for us sometimes, to be ill spoken of, and ill thought of, although we deserve not the same ; for that bringeth to humilitie, and driveth from pride. And the more earnestly we call for the testimony of God in our conscience, when we are condemned among men, and of no credit : So that every man ought so to depend upon God, that he need not care for any worldly comfort. For a good man, the more he is troubled, either outwardly in body, or inwardly in minde, the more hee considereth how greatly he standeth in need of Gods assistance, without which he seeth he can doe no good ; then he sorroweth and sobbeth, & desireth to be delivered from misery ; then it greeveth him to live any longer, and wisheth to be loosed, and to be with Christ ; and then he perceiveth full well, that in this life we cannot finde perfect peace and security.

Against rash Judgement.

Looke warily into thy selfe, and judge not other men. For in judge-
ing

ing others, we labour vainely, erre commonly, and easily offend; but in judging and examining our selves, wee reape singular commodity. As wee fancie a thing, so we judge thereof, and blinded with private affection, wee commonly give partiall sentence; now were the love of God, alwaies our onely guide, our senses which are enemies to truth, would not so easily trouble us. But commonly somewhat either lurketh within, or chanceth without, which carrieth us away. Many in their doings, unwittingly seeke themselves, which are so long quiet in minde, as they injoy all things according to their wish: but if any thing fall out otherwise then they would, they chafe, fret, and fume; great descention falleth out, even among friends, and Countrey-men; yea, among the godly and zealous too, through the diversitie of opinions; for such is our nature, we can hardly break on old custome, and further then he seeth will no man gladly goe. But if we cleave or depend more upon reason and sense, then upon that vertue which bringeth under
the

the obedience of Christ, let us never looke to be inflamed with the light of Gods holy Spirit: for God wil be served not with a peece of man, but with whole man, neither doth he allow reason to judge of Religion.

Of the Works of Charitie.

WE ought not to doe wickedly, for any thing, nor for any mans sake; albeit in respect of the weake, a good work may be undone sometimes, or done otherwise: And that is not to neglect a good work, but to leave one good work, to do a better. If thou have not love, there outward deeds profit nothing; if thou have love, be thy works never so small and simple, they profit much, for God respecteth not what is done, but how, and with what affection a thing is done. Hee doth much, that loveth much; hee doth much, that doth a thing as it should be done, and he doth so that seeketh the common welfare before his owne profit. It many times seemeth a charitable deed, which indeed is a carnall: for that which is done, as commonly workes are done, either of affecti-

30 *The Fathers Legacy,*
on, or desire of gaine, or hope of re-
ward, which are carnall inclinations,
is doubtlesse a carnall, and not a cha-
ritable Work. A man indued with
perfect charity, serveth not his owne
turne, but onely in all things seeketh
the glory of God. He envieth not, for
he loveth no private joy, neither will
rejoyce in himselfe, but in the Lord,
whose blessing hee desireth before all
things. He ascribeth no goodnesse to
any, but acknowledgeth all things to
come of God; from whom every good
gift, & every perfect gift doth proceed;
in whom all the Saints do rest in per-
petuall blisse. Finally, he which hath
but a sparke of this true Charity, ac-
counteth all worldly things but meere
vanity.

*That men which offend must be borne
withall sometimes.*

THAT which thou canst not amend
neither in thy selfe, nor others, must
patiently be suffered, till God other-
waies worke. Thinke with thy selfe,
that perchance, God doth it to try thy
patience, without which our merits

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doe little availe ; notwithstanding in thy troubles, thou oughtest to beseech Almighty God to assist thee with his grace, that patiently thou maist indure his crosse and tryall. If any, being divers, and sundry times admonished, will not amend, deale with him no more , but commit the whole matter to God , that his will and glory may appeare, in a'l his creatures, which knoweth well, how to turne all things to the best ; endeavour thy selfe patiently to beare the faults, and the infirmities of other men, whatsoever they be ; for so much as thou art faulty thy selfe, and must be borne withall. And if thou canst not bee such as thou wouldest bee, thinkest thou to make another according to thy minde ? We wish that others were godly , and yet wee our selves mend not : We would have others severely corrected, which we refuse our selves : We find fault with the licentiousnesse of others, and wee our selves will not be gaine-said : We seek that others should be bridled by Law, and we our selves refuse obedience ; whereby it is evident, that we

love not our Neighbour as our selves. If all were perfect, what should wee suffer at other mens hands, for Gods sake; But now it pleaseth God that we must beare one anothers burden; and that because no man is without fault, no man but hath his burden; no man that can live by himselfe, no man but lacks advise sometimes, and therefore we ought to suffer one with another, to comfort one another, to help, instruct, and admonish one another. And never shall the vertue of a man be so knowne, as by occasion of adversitie; for occasions makes not a man fraile, but shewes what he is.

*The way to quietnesse, both temporall
and eternall.*

THou must bridle and breake thy will in many things, if thou wilt live a quiet life: And if thou wouldst stand upright, and goe forward in godlinesse, account thy selfe in this world but a banished man, and a pilgrime. And if thou desire to be a Christian, thou must prove a foole before men for Christs sake: A hood or a shaven

ven head maketh not a religious man, but an alteration from vice to vertue : and a mortification of thy lusts ; hee which loveth any thing besides God, and the salvation of his soule, shall find nothing but misery and sorrow : and let not him looke to be long in quiet, which labour:eth not in the sight of men to be most abject, and inferior to all : for thou art in this life to serve, not to rule ; and called to suffer, and labour, not to loiter and live at pleasure. For men are tryed in this world, as gold is in the furnace, and let no man here look to stand upright ; unlessse with all his heart, he humble himselfe for the Lords sake.

The exercise of a true Christian.

THe life of a Christian should be adorned with all vertues, that hee may be such inwardly, as he outwardly appeareth to the world ; yea, more vertuous should he be then he seemeth, in as much as God seeth our hearts, who wee must intirely reverence, wheresoever we are, and before whom we should walke uprightly as Angels.

Every day we should renounce our mindes, and as though we were but newly converted from sinne, we ought to inflame our zeale, and say; O my Lord God, assist me, I humbly beseech thee, in this my good purpose and zeal, & give me grace even at this present time, godly to enter into thy service; for what hitherto I have done is nothing. In this our race and going forward in godlinesse, we must use great diligence, if we minde to finish our course as we should. For if hee which courageously goeth on, is tried many times? What will become of him, which either seldome, or faintly setteth forward? Many things cause us to change our good minds; but, we never so lightly omit spiritual exercise, but we greatly hinder our selves thereby. The purpose of the just dependeth upon the favour of God, not upon their own wisdom, on whom they trust in all their enterprizes. For man may purpose, but God disposeth; neither can man of himselfe bring any thing to passe. If we omit our accustomed exercise, either for Religions cause, or to profit our brethren, we may

may easily attaine therunto againe ; but if carelesly, of sloth, or faintnesse of minde, we neglect the same, we do both highly displease God, and greatly endamage our selves. Let us doe our best, yet shall wee offend in many things. Allbe it will be good to shooe at some certaine things, and especially against those vices, which hinder us more then others ; we must examine and set in order, as well outward, as inward things, for both are necessary to our proceedings. If thou canst not at all times take account of thy selfe, yet doe it sometimes, and at the least, once a day, either at morne or night. In the morning, consider how thou wilt spend thy time till evening. And at night call to minde how thou hast spent the day ; and what thy thoughts, words, and deeds have been, for thereby we commonly both displease God, and offend men. Gird thy loynes like a man against Satan, bridle thy riotous appetite, so the more easily shalt thou bring under all the unruly desires of the flesh. Be thou at no time idle, altogether, but alwaies, either read, or write, or pray, or meditate, or doe some-

somewhat for the publike welfare. The body must bee exercised with judgement, for all exercises be not for every man; private exercises must not be used in a publicke place, albeit thou art to take heed that thou be not too publicke, slow, and swift unto private, but having done thy dutie, according to thy calling, if any leasure be gotten, betake thee to thy selfe as thy profession doth require: All men cannot use one exercise, but that is for some, which is not for others. Againe, according to the diversitie of time, wee thinke of exercises; for some, like us of holydaies, some on workingdaies, some in the time of warre, some in the time of quietnesse, some we misde when we are pensive, and some when we rejoyce in the Lord; good exercises should oftentimes be renewed, especially on holydaies, as though we were then departing out of this life, and going to the everlasting daies of rest. And therefore at such times especially, we should shew our selves most devout, and most carefully execute Gods Hests; looking, as it were, presently to have a reward of our labour from

from God, which if it be deferred, let us think with our selves, that we are not sufficiently prepared; but unworthy so great glory to be revealed unto us, at a time convenient, and prepare our selves more diligently to our end. Happy is that Servant saith our Saviour Christ, whom the Lord when he cometh shall find watchfull, know ye of a truth, he will make him ruler over all that he hath.

Of solitarinesse and silence.

SEEKE a convenient time to meditate, and oftentimes call the benefits of God into mind, omit curious things, and chuse such matter, as may rather stir up thy mind unto godliness, then busie thee too much: withdraw thy self from speaking vainly, from gadding idly, from listning unto rumours, and novelties. And thou shalt find good leasure, and sufficient for thy spirituall exercise: and that after the example of the most godly, who shunned the company of men as much as they might, and chose to live a part
unto

unto God. One said, I never came amongst men, but I departed more wicked then I was before. And this we find true, when we talk much together; It is easier to be altogether silent, then not to exceed in words, and to tarry at home then not to offend abroad it is easier. Wherefore he which would be zealous, and godly, must avoid Company. No man doth safely go abroad, but he which gladly can abide at home, no man safely doth govern, but he which gladly can be in subjection. No man safely doth Command, but he that hath learned willingly to obey. No man safely is merry, but he that hath a good Conscience. And no man safely can speak, but he that willingly can hold his peace. And yet hath not the security of good men, at any time been without the fear of God, neither did their excellent, and heavenly gifts make them any whit proud, but the more humble. But the security of the wicked, as it ariseth of pride, so it turneth to their destruction. Never look to live at thy hearts ease, in this world, seem thou never so godly and religious. It falleth out ma-

ny times, that they fall grievously through pride, which in mans opinion were most religious men: whereby it is evident, that temptation is very good for some, both to keep them from pride and outward consolation. O if man would avoid vain pleasure, and not love the world, what a good Conscience should he alwayes retain. If man would cast away all vain cares, and think only upon heavenly things, and trust only in God, what a continuall joy should he feele in his mind? No man shall find any spirituall comfort, except he occupie himself diligently in stirring up his mind unto godlinesse: the which thou shalt the more easily attain, if thou enter into thy Chamber, and shut thy self from troubles of the world, as it is written. Examine your own hearts upon your bed, and be still. For commonly thou shalt find that in the Closet, which thou wouldest leese abroad, the more thou usest thy Closet, the more thou wilt like it; the lesse thou comest thereinto, the more thou wilt loath it. But frequent the same rightly, and carry therein at thy first conversi-

on from wickednesse, and afterwards thou shalt do it with exceeding pleasure. Solitarinesse, and quietnesse, is good for him that would proceed in vertue, and learn the mysteries of holy Scripture; for there shall he find even floods of teares, whereby he may wash and cleanse himself every night, that he may be so much nigher unto his Maker, by how much he is further from the resort of men. So that God with his holy Angels cometh unto him, which withdraweth himself from his friends and acquaintance. It is better to live in a corner, so a man have a regard to himself, then without care of his own salvation, even to work miracles. It is no shame, but praise, for a godly man seldom to go abroad, to shew to be seen, and not to love to see. Why lookest thou on that which is not lawfull for thee to have? The world passeth away, and the lusts thereof. The desire of pleasure maketh thee to rove abroad; but when the pleasure is past, which is quickly gone, what gettest thou thereby, but repentance, and a wandering soule? A merry out-going bringeth commonly a mourne

morning return, and a merry evening watch, is sign of a lowring morning. Even so the joy of this world entreteth pleasantly, but endeth bitterly; what canst thou see in another place, which is not here? Behold the Heaven, Earth, and all the Elements; for of those do all things consist: what seest thou in any place that abideth ever? perchance thou thinkest to satisfie thy self with contemplation, but thou shalt never do so; what if thou sawest all things before thine eyes? it were but a vain sight; but lift up thine eyes to God, and aske pardon for thine offences, leave vain things to vain folks, and give thou thy mind to do the will of God. Shut thy self within thy dore, and call thy welbeloved Jesus unto thee; Tarry with him in thy Chamber; for elsewhere thou shalt never find so great quietnesse. Haddest thou not gone abroad, nor listned unto rumors, and tales, thou mightest the better have enjoyed quietnesse, but now because thou givest thine eares to hear newes, thou art troubled greatly, and vexed in thy mind.

Of the last judgment and punishment
for sinne.

VVHatsoever thou takest in hand,
remember thine end; and how
thou must appear before a severe
Judge, in whose sight nothing is hid;
which neither is pleased with reward,
nor admitteth vain excuses; but right-
ly and indifferently judgeth all men.
O fond man and miserable wretch,
what answer wilt thou make unto
God, who knoweth all thy sinnes,
which oftentimes fearest the lookes, e-
ven of an angry man? why dost thou
not look to thy self, against the day of
that judgment when no man shall ex-
cuse, or defend another? for every
man shall have enough to answer for
himself. Now mayst thou do good, if
thou takest paine, now will thy teares
be excepted, if thou weep, now may
thy groans be heard if thou sigh, and
both pacifie God, and purge thy self:
And indeed, thoroughly is the patient
man purged, which being injured, doth
bewale the wickednesse of the in-
feriour, rather then the injury offered
unto himself, prayeth for his enemies,
forgiveth them from his heart, asketh
pardon

pardon speedily of others whom he hath offended, is more easily moved to pittie then to anger, offereth often violence unto himself, and laboureth earnestly to bring his body into subjection of the spirit. And these things must not be deferred, but be done while we live, and that with speed. But we deceive our selves, thorow an inordinate desire of the flesh; That Hell fire, what else will it burn but sinners? The more thou hast loved thy self, and pampered thy flesh, the more shall be thy paines, and the more substance to burn thee, hast thou laid together. For in what things a man hath sinned, in the same he shall be punished, according to the greatnesse of the offence; There idle persons shall be pricked with burning forks, gluttons shall be tormented there with extreame hunger, and thirst: There Epicures and voluptuous persons, for their sweet delights shall have burning pitch to boyle them, and stinking brimstone to annoy them, The envious there shall houle like mad doggs; and no vice, but shall have his torment.

To be short, one houre of paine in
that

that place, shall bee more grievous, then all the time they had in this world to amend their maners. For there is no rest, comfort there is none. Here sometimes, their sorrow ceased, and sometimes they received comfort of their friends ; wherefore have a care of thy selfe, whilst thou art alive, and bewaile thy sinnes, that in the day of that judgement thou mayest safely rejoyce with Gods elect. For then shall the righteous with great boldnesse, stand against such as have vexed and oppressed them. Then shall he sit to judge, which now is content to be judged of men ; Then shall the poore and meeke, triumph, when the proud shall quake on every side. Then shall they say, hee was wise, which for Christ his sake seemed a foole, and an abject ; Then shall the memory of misery, patiently sustained be sweet ; when in the meane while, the wicked shall sobb, and sigh ; Then shall the godly rejoyce and be glad, but the reprobate shall howle and weepe. Then shall the afflicted more triumph, then if continually he had been in joy. Then shall the base apparell be glorious, and the

the proud attire infamous. Then shall the poore Cottage be more commended, then is the gilded Pallace praised. Then shall constant patience more prevaile, then all the power of the world. Simple obedience shall be more commended then. then all the subtilty of man. Then shall a cleare and good conscience more rejoyce a man, then profound skill in Philosophie. The contempt of Riches shall doe more good, then all the riches in the world; then shall a zealous Praier bring more delight then ever did fine Cates. Thy silence kept in thy life time, shall more cheare thy heart in that time, then long babbling; good works then shall be respected, then copy of sweet words; And then shall thy paines taken to reforme thy maners, more delight then could all the pleasure in the world. Wherefore learne in this life, to suffer small things, that in the world to come thou maist escape great, and grievous dangers. Try first in thy life time, what thou canst suffer after thou art dead; and if thou canst not endure but light things in comparision now; how wilt thou beare afterwards everlasting

lasting torments ? And if now so little paine can make thee impatient, what will the fire of Hell doe ? For, persuade thy selfe, thou canst not be twice happy ; that is, to enjoy thy pleasure in this life, and raigne too with Christ in the world to come. Now suppose thou hadst lived hitherto in perpetuall honour, and pleasure, what good would these things doe thee, if thou shouldest dye out of hand ? Seest thou not how all things are vaine, save onely to love, and serve God ; for he which loveth God, with all his heart, feareth neither death, nor paine, nor judgement, nor damnation ; for perfect love maketh a man with boldnesse to appeare before God. But marvell it is not, though he which delighteth as yet in sinne, doth both feare death, and the day of judgement. Notwithstanding, if the love of God cannot allure thee unto godlinesse, yet let the feare of hell fire drive thee from wickednesse. But if neither the love of God, nor the feare of Hell can better thee one jot, then look not to stand in a good estate long, but quickly to fall into

into the snares of Satan. And gentle Reader, if none of these perswasions will prevaile with thee, mark well this ensuing discourse that followes.

Of the paines appointed for sinners after this life.

Amongst all the meanes which God useth towards the Children of men, to move them to resolution against sinne, whereof I intreat the strongest and most forceable (to the common sort of men) is the consideration of punishments prepared by God for rebellious sinners, and transgressors of his Commandements: wherefore he useth this consideration often, as may appear by all the Prophets, who do almost nothing else but threaten plagues, and distraction to offenders. And this mean hath often times prevailed more then any other that could be used, by reason of the naturall love which we bear towards our selves: and consequently, the naturall fear which we have of our own danger. So we read, that nothing could move the

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Ninivites so much as the foretelling
them of their eminent destruction.
And *St. John Baptist*, although he
came in a simple, and contemptible
manner, yet preaching unto the people
the terrour of vengeance to come, and
that the Axe must be put to the Root
of the Trees, to cut down for the Fire
all those which did not repent: he mo-
ved the very Publicanes, and Souldi-
ers to feare (which otherwise are peo-
ple of very hard mettall) who came
unto him upon this terrible Embassage
and asked, what they should doe to
avoid these punishments? After that
that we have considered of death, and
of Gods severaie judgements, which
insueth after death, and wherein eve-
ry man hath to receive, according to
his works in this life, as the Scripture
saith, it followeth, that we consider
so of the punishments which are ap-
pointed for them that shall be found
faulty at that account. Hereby, at
leastwise (if no other consideration will
serve) to induce all Christians to the
resolution of serving God, for if every
man have naturally a love of him-
selfe, and desire to conserve his own
case

case, then shall he also have feare of perill, whereby he is to fall into extreame calamity.

This expresseth Saint *Bernard* excellently ; O man (saith he) if thou have lost all shame, which pertaineth to so noble a creature as thou art, (if thou feele no sorrow as carnall men doe not) yet lose not feare also, which is found in every beast : we vse to lead an Asse, and to weary him out with labour, and he careth not, because he is an Asse. But if thou wouldest thrust him into the fire, or fling him into a ditch, he would avoid it, as much as he could, for that he loveth life, and feareth death. Feare thou then, and be not more insensible then a beast ; feare death, feare iudgement, feare hell. This feare is called the beginning of wisdom, and not shame, or sorrow, for that the spirit of feare, is more mighty to resist sinne, then the spirit of shame, or sorrow. Wherefore it is said, remember thy end, and thou shalt never sinne : that is, remember the finall punishments which are appointed for sinne, after this. Thus farre Saint *Bernard*.

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First,

First then to speake in generall, of the punishments reserved for the life to come; If the Scriptures did not declare, in perticular their greatnesse unto us, yet are there many reasons to perswade us, that they are most severe, dolorous, and intollerable. For first, as God is a God in all his works, that is to say, great, wonderfull, and terrible; so especial'y, he sheweth the same in his punishment, being called for that cause, in Scripture, the God of justice, as also, God of revenge: whetefore seeing all his other works, are all full of Majesty, and exceeding our capacities: we may likewise gather, that his hand in punishment must be wonderfull also.

God himselfe teacheth us to reason thus; in this manner, when he saith: *and Will ye not then feare me? and Will ye not tremble before my face, which have put the Sande as a stop unto the Sea, and have given the water a commandement never to passe its bounds; no, not when it is most troubled, and the floods most outrageous? As who would say, If I am wonderfull, and doe passe your imagination in these works, of*

the Sea, and others, which you see daily ; you have cause to feare me, considering that my punishments are like to be correspondent to the same.

Another conjecture of the great and severe Justice of God, may be the consideration of his infinite and unspeakable mercy : the which as it is the very nature of God, and without end or measure, as his Godhead is, so also his justice is. And these two are the two Armes, (as it were) of God embracing, and kissing one the other, as the Scripture saith. Therefore, as in a man of this world, if we had the measure of one arme, we might easily conjecture of the other ; so seeing the wonderfull examples dayly of Gods infinite mercy towards them that repent, we may imagine by the same, his severe justice towards them, whom he reserveth to punishment in the next life : and whom for that cause, he calleth in the Scriptures, *Vessels of his fury*, or *Vessels to show his fury upon*.

A third reason to perswade us of the greatnesse of these punishments, may be the marvellous patience, and long-suffering of God in this life. As for

example, in that he suffereth divers men from one sin to another, from one day to another, from one year to another, to spend all in dishonour, and dis-soite of his Majestie, adding offence to offence, and refusing all persuasions, allurements, good inspirations, or other means of friendship, that his mercy can devise to offer for their amendments, and what man in the world could suffer this? or what morrall heart could shew such patience? But now if all this should not be requited with severity of punishment, in the world to come, upon the obstinate, it might seeme against the Law of Justice, and equitie, and one arme in God, might seeme longer then the other. *Paul* doth touch this reason, in his Epistle to the *Romans*, where hee saith, Dost thou not know, that the benignity of God, is used to bring thee to repentance? And thou by thy hard, and in-penitent heart, dost hoord up vengeance unto thy selfe, against the day of wrath, and appearance of Gods just judgement, which shall restore to every man according to his works? He useth heere the words of hoording,

up of vengeance, to signifie that even as the covetous man, doth hoord up money, to money, dayly to make his heap great; so the unrepentant sinner, doth hoord up sinne to sinne, and God on the contrary side, hoordeth up vengeance to vengeance, untill his measure be full, to restore in the end, measure against measure, as the Prophet saith, and to pay us home, according to the multitude of our abominations. This God meant, when he said to *Abraham*, that their iniquities was not yet full up. Also in the *Revelation* of *St. John*, when he used this conclusion of that *Booke*. *He that doth evill, let him doe yet more evill, and he that lyeth in filth, let him yet become more filthy: for behold, I come quickly, and my reward is with me, to render to every man according to his deeds.*

By which words, God signifieth, that his bearing and tollerating with sinners in this life, is an argument of his greater severity in the life to come. Which the Prophet *Davia* also declareth, when talking of a careless sinner, he saith, *The Lord shall scoffe at him foreseeing that his day shall come.* This

day (no doubt) is to be understood, the day of account, and punishment after this life; for so doth God more at large, declare himselfe in another place, in these words. *And thou Son of man, thus saith the Lord God; The end is come, now (I say) the end is come upon thee, and I will shew in thee my fierie; and I will judge thee, according to thy waies; I will lay against thee all thy abominations, and mine eye shall not spare thee; neither will I take any mercie upon thee; but I will put thine own waies upon thee, and thou shalt know that I am the Lord. Behold, affliction commeth on, the end is come, the end (I say) is come, that watched against thee; and behold it is come: crushing is come upon thee, the time is come, the day of slaughter is at hand; shortly I will pour out my wrath upon thee: and I will fill my fury in thee; and I will judge thee according to thy waies; and I will lay all thy wickednesse upon thee, mine eye shall not pity thee, neither will I take any compassion upon thee, but I will lay thy waies upon thee, and thine abominations in the midst of thee, and thou shalt know that I am the Lord that striketh.*

Higher.

Hitherto is the speech of God himselfe.

Seeing then, we now understand in generall, that the punishments of God in the life to come, are most certain to be great and severe to all such as fall into them, for which cause the Apostle saith, *It is a fearefull thing to fall into the hands of the living God.* Let us consider somewhat in particular, what manner of pains, and punishments they shall be.

And first of all touching the place of punishment, appointed for the damned, commonly called *Hell*. The Scripture in divers places, and Languages, used divers names, but all tending to expresse the grivousness of punishment there suffered. As in Latine it is called *Infernus*, a place beneath, or under ground, as most of the old Fathers doe interpret. But whether it be under ground or no; most certaine it is, that it is a place most opposite to heaven, which is said to be above: And this name is used for to signifie, the miserable suppressing and hurling down of the damned, to be troden under the feet, not only of God, but also of good

men forever ; for so saith the Scripture, *Behold the day of the Lords cometh, burning like a furnace* ; and all proud and wicked men shall be straw to that furnace, and you that feare my name, shall tread them downe, and they shall be as burnt Ashes under the soles of your feet in that day. And this shall be one of the greatest miseries that can happen to the proud and stout Potentates of the world, to be thrown down with such contempt ; and to be troden under feet of them ; whom they so much despised in this world. The Hebrew word which the Scripture useth for Hell, is *Sheol*, which signifieth a great ditch, or dungeon, in which sense, it is also called in the *Apocalips*, *Lacus ira Dei*, The Lake of the wrath of God. And again, A Poole burning with fire and brimston. Also in the Gospel, it is called utter darknesse : And *Job*, saith of it, there dwelleth no order but everlasting horror. Having now in some part declared the names, and thereby also in part the nature. It remaineth now, that we consider, what manner of paines men suffer there. For declaration whereof, we must note, that as Heaven, and Hell are contrary,

assigned to contrary persons, for contrary causes, so have they in all respects contrary properties, conditions, and effects; in such sort, as whatsoever is spoken of the felicity of the one, may serve to inferre the contrary of the other. As when Saint Paul saith, *That no eye hath seen, nor eare heard, nor heart conceived, the joyes that God hath prepared for them that shall be saved.* We may inferre that the paine of the damned must be as great.

Again, when the Scripture saith, that the felicity of them in heaven, is a perfect felicity, containing all goodnesse, so that no kind of pleasure that can be imagined, which they have not; we must thinke on the contrary part, that the misery of the damned, must be also a perfect misery, containing all afflictions that may be, without wanting any. So that as the happinesse of the good is infinite, and universall: so also is the calamity of the wicked infinite, and universall. Now in this life, all the miseries and paines, which fall upon men, are but particular, and not universall. As for example, We see one man pained in his eyes, another

in his back, which particuler paines, notwithstanding sometimes are so extream, as life is not able to resist them, and a man would not suffer them long for the wising many worlds together.

But suppose now a man were tormented in all the parts of his body at once, as in his head, his eyes, his tongue his teeth, his throat, his stomach, his belly, his back, his heart, his sides, his thyes, and in all the joynts of his body, besides, suppose (I say) he were most cruelly tormented with extream paines in all these parts; together, without ease or intermission; what thing could be more miserable then this? what sight more lamentable? If thou shouldst see a dogg lye in the streete so afflicted, I know thou couldest not but take compassion on him.

Well then, consider what difference there is between abiding those paines for a week, or for all eternity? in suffering them upon a soft bed, or upon a burning gridiron, or boyling furnace; Among a mans friends comforting him, or among the furies in Hell, whipping and tormenting him.

Consider this (I say) gentle Reader,

der, and if thou wouldest take a great deal of pains, rather then abide the one, in this life: be content to sustain a little pain, rather then to incur the other in the life to come.

But to consider these things yet further, not only all these parts of the body, which have been instruments to sin, shall be tormented together, but also every sence, both externall, and internal; for the same cause shall be afflicted with his particuler torment, contrary to the object wherein it delighted most, and took pleasure in this world.

As if for example; the lascivious eyes, were afflicted with the ugly and fearfull sight of Devills, the delicate cares, with the horrible noyes of damned spirits, the nice smell with poysoned stench of brimstone, and other unsupportable filth, the dainty taste, with most ravenous hunger, and thirst, and all the sensible parts of the body, with burning fire.

Again, the Imagination shall be tormented with the apprehension of pains present, and to come. The memory, with the remembrance of pleasures

asures past; the understanding with consideration of the felicity lost, and the misery now come on.

O poor Christian, what wilt thou do amidst the multitude of so grievous calamities? It is a wonderfull matter, and able (as one further saith) to make a reasonable man go out of his wits, to consider what God hath revealed unto us, in the Scriptures, of the dreadfull Circumstance of this punishment, and yet to see how little the retchlesse men of the world do feare it.

Now is the time we may avoyde all, now is the time we may put our selves out of danger, of these matters; now (I say) if we resolve our selves out of hand, for we know not what will become of us to morrow. It may be to morrow, our hearts will be as hard, and carelesse of these things, as they have been heretofore.

• Resolve thy self therefore (my dear brother) if thou be wise, and clear thy self from this danger; while God is willing to receive thee, and moveth thee thereto by these meanes, as he did the rich man by *Moses*, and the

Prophets, while he was yet in his prosperity.

Let his example be often before thine eyes, and consider it thoroughly, and it shall do thee good, God is a mercifull God, and a wonderfull God, and to shew his patience, and infinite goodnesse, he woeth us in this life, seeketh unto us, and layeth himself, (as it were) at our feete, to move us to our own good, to win us, to draw us, and to save us from perdition.

But after this life, he altereth his course of dealing, he turneth over the leaf, and changeth his stile; Of a Lamb, he becometh a Lyon to the wicked. And of a Saviour, a just and severe punisher.

What can be said, or done more, to move us? He that is forewarned, and seeth his own danger before his face & yet is not stirred, nor made the more warie, or fearfull thereby, but notwithstanding, will come, or slide into the same, may well be pittied, but surely by no means, can he be helped: making himself incapable of all the remedies that may be used.

*Of the most honourable and munificent
rewards proposed, to all them that
truely serve God.*

THe reasons, and considerations,
laid down before, in the former
discourse, might well be sufficient to
stirre up the heart of any reasonable
Christian, to take in hand this resolu-
tion; whereof, and whereupon I so
much covet to perswade thee (for thy
only good and gaine) gentle Reader.
But that all hearts are not of one con-
stitution, in this respect, not all drawn
and stirred, with the same meanes. I
purpose to adjoyne here another con-
sideration, wherunto each man is
commonly proane by nature. And
therefore I am in hope, it will be more
forcible to that we goe about, then any
else, that hitherto hath been spoken. I
meane then to treat of the benefits,
which are reaped by the service of
God; of the gaine drawn thence, and
of the good pay and most liberall re-
ward, which God performeth to his
servants, above all the masters created,
that may be served,

And

And though the just fear of punishment (if we serve him not) might be sufficient to drive us to this resolution; and the infinite benefits already received, induce us to the same, in respect of gratitude: Yet am I content so far to enlarge this liberty to the (good Reader) that except I shew this resolution, (which I crave) to be more gainfull and profitable, then any thing else in the world that can be thought of; thou shalt not be bound unto it for any thing, that hitherto hath been said in that behalfe. For as God in all things, is a God of great Majestie, full of bounty, liberality, and princely magnificence; so is he in this point above all other, in such sort, as albeit, whatsoever we doe, or can do, is but due debt unto him, and of it selfe deserveth nothing. Yet of his munificent Majestie, he letteth passe no one jot of our service unrewarded, no not so much as a cup of cold water.

God commanded *Abraham* to sacrifice unto him his onely Sonne *Isack* which he loved so much; but when he was ready to doe the same, God said, doe it not; It is enough for me, that

I see thy obedience. And because thou hast not refused to doe it, I sweare to thee (saith he) by my selfe, that I will multiply thy seed, as the starres of heauen, and the sands of the Sea : and among them also one shall be Christ the Saviour of the world. Was not this good pay for so little paines ? King *David*, one night began to think with himselfe, that he had now a house of Cedar, and the Arke of God lay but under a Tent, and therefore resolved to build a House for the said Arke : which onely cogitation, God took in so good part, as he sent *Nathan* the Prophet unto him presently to refuse the thing : but yet to tell him, that forsomuch, as he had determined such a matter, God would build a house, or rather a Kingdome to him and his posteritie; which should last for ever; and from which he would never take away his mercy ; which promise we see now fulfilled in Christ; what should I recite many like examples; Christ giveth a generall note hereof, when he calleth the workmen, & payeth to each man his wages, so duly; as also when he saith of himself, *Behold, I come quickly,*
and

and my reward is with me : by which place is evident, that God suffereth no labour in his service to be lost, or unpaid. And albeit, he payeth also, and that abundantly in this life : yet, as by those two examples appeareth, he deferreth his chiefe pay unto his coming in the end of the day, that is after this life, in the resurrection of the just ; as himsefse saith in another place, of this payment then reserved for Gods servants in the life to come.

We are now to consider, what, and what manner a thing it is, and whether it be worth so much labour and travell, as the service of God requireth, or no.

And first of all, if we will beleeeve the holy Scriptures, calling it a *Kingdome*, an *heavenly Kingdome*, an *everlasting Kingdome*, a *most blessed Kingdome*. We must needs confesse it to be a marvelous great reward. For that worldly Princes, doe not use to give Kingdoms to their servants, for recompence of their labours : and if they did, or were able to doe it ; yet could it be neither heavenly, nor everlasting, nor a blessed Kingdome.

Second-

Secondly, if we credit that which *St. Paul* saith of it; that neither eye hath seen, nor eare heard, nor heart of man conceived, how great a matter it is; Then must we yet admit a greater opinion thereof: for that we have seen many wonderfull things in our dayes, we have heard more wonderfull, we may conceive most wonderfull, and almost infinit. How then shall we come to understand the greatness, and value of the rewards assuredly no tongue created, either of man, or Angel, can expresse the same. No imagination conceive, no understanding comprehend it, *Christ* himself hath said, no man knoweth it, but he that injoyeth it, and therefore he calleth it, hidden *Manna*, in the same place; notwithstanding as it is reported of a learned *Geometrician*, that finding the length of *Hercules* score upon the hill of *Olimpus*, drew out his whole body by the proportion of that one part: so we by some thing only set down in Scripture, and by some other Circumstances, agreeing therunto, may frame a conjecture of the matter, though it come far behind the

which he thing it self.

I have shewed before, how the Scri-
pture calleth it a heavenly, and ever-
lasting, and a most blessed Kingdom;
whereby is signified, that all must be
Kings, that are admitted thither: To
make effect it is called in other places; a
Crown of glory, a Throne of Majesty,
Paradise, or place of pleasure; a life
everlasting. *St. John the Evangelist*, be-
ing in his banishment, by speciall
priviledge, made privy to some know-
ledge, and feeling thereof, as well for
his owne comfort, as for ours, taketh in
hand to describe it by comparison of
a City, affirming that the whole City,
was of pure gold, with a great, and
high wall of the precious stone, called
Jaspis. This wall had also 12. founda-
tions, made of 12. distinct precious
stones, which he there nameth: also
12. gates, made of 12. rich stones, cal-
led *Margarites*, and every gate hath an
entire *Margarite*. The streets of the
City, were paved with gold, interlaid
also with pearles, and precious stones.
The light of the City, was the clear-
ness, and shining of Christ himself,
being in the midst thereof.

From

From whose seate proceeded a River of water, as cleare as Cristall, to refresh the City, and on both sides of the bankes, there grew the tree of life giving out continuall and perpetual fruit: There was no night in that City, nor any defiled thing entred there but they that are within shall raige (saith he) for ever, and ever.

By this description, of the most rich and precious things that this world hath, *St. Iohn* would give us to understand the infinite value, glory, and majesty of this felicity, prepared for us in heaven: though, as I have noted before) it being the princely inheritance of our Saviour Christ, the Kingdom of his Father, the eternall habitation of the holy Trinity, prepared before all worlds, to set out the glory and expresse the power, of him that hath no end, nor measure, either in power, or glory: we may very well think with *St. Paul*, that neither tongue can declare it, nor heart can imagine it.

O miserable Children of men, that are born to so rare and singular a dignity, and yet cannot be brought, to consider love, or esteem of the same.

Other

Other such considerations there be,
 to shew the greatnesse of this felicity,
 that if God hath given so many
 pleasures, and comfortable gifts in
 this life. (as we see are in this world)
 being a place of banishment, a place
 of sinners, a vail of misery, and the
 time of repenting, weeping and wail-
 ing, what will he do in the life to
 come, to the just, to his friends, in the
 time of joy, and marriage of his Sor?
 This was a most forceable considera-
 tion, with good St. *Augustine*, who in
 the secret speech of his soule with
 God, said thus. O Lord, if thou for
 this vile body of ours, give us so great,
 and innumerable benefits, from the
 Firmament, from the Ayre, from the
 Earth, from the Sea, by light, by dark-
 nesse, by heate, by shadow, by dewes,
 by showers, by winds, by raines, by
 birds, by fishes, by beasts, by trees, by
 multitude of hearbes, and variety of
 plants, and by the ministry of all thy
 Creatures.

O sweet Lord, what manner
 of things, how great, how
 good, and how innumerable are
 those which thou hast prepared
 in

in our heavenly country where we shall see thee face to face? If thou dost great things for us in our prison, what wilt thou give us in our palace, if thou givest so many things in this world, to good and evil men together, what hast thou layd up for good men only in the world to come? If thine enemies and friends together are so well provided for in this life, what shall the only friends receive in the life to come? If there be so great solaces in these dayes of tears, what joy shall there be in that day of marriage, if our gale do containe so great matters, what shall our Countrey, and Kingdome doe.

O my Lord and God, thou art a great God, and great is the multitude of thy magnificence, and sweetnesse. And there is no end of thy greatnesse, no number of thy wisdom; nor measure of thy benignity; so is there neither end of numbers nor measure of thy reward towards them that love, and faithfully serve thee. Hitherto *St. Austin*. Another way to conjecture of this felicity is to consider the great promises which God maketh in the Scriptures, to honour and glorifie man in the life to come.

who

whoſoever ſhall honour me (ſaith God) I will gloryſie him.

And the Prophet *David*, as it were complaineth joyfully, that Gods friends were ſo much honoured by him, which he might with much more cauſe have ſaid, if he had lived in the new Teſtament, and had heard that promiſe of Chriſt, that his Servants ſhould ſit down and barquer, and that himſelf would ſerve, and miniſter unto them in the Kingdom of his Father.

But now to come to that point of this felicity, which doth appertain to the ſoul, as the principal part, it is to be underſtood; that albeit there be many things that do concur to this felicity, for the accompliſhment, & perfection of happynesse, yet the fountain of all is, but one onely thing called by Divines, the ſight of God, that maketh us happy. This only ſight of God is our happineſſe: If we would enter into theſe conſiderations, no doubt but we ſhould be more inflamed, with the love of this felicity (prepared for us) then we are; and conſequently, ſhould

should strive more to gain it, then we do. And to the end thou mayst conceive, some more feeling in the matter (gentle Reader) consider a little with me, what a joyfull day shall that be at thy house, when having lived in the fear of God, and atchieved in his service the end of thy peregrination (by the meanes of death) to passe from misery, and labour to immortality; and in that passage, (when other men begin to feare) thou shalt lift up thy head in hope, according as Christ promiset, for that the time of thy salvation cometh.

Tell me, what a day shall that be when thy soule stepping forth of prison, and conducted to the Tabernacle of Heaven, and shall be received there with the honourable Companies, and Troopes of that place? with all those blessed spirits mentioned in Scripture as Principalities, Powers, Vertues, Dominations, Thrones, Angels, Archangels, Cherubines, and Seraphines, also with the holy Apostles, Disciples of Christ, Patriarchs, Prophets, Martyrs, Innocents, Confessors, and Saints of God?

All which shall triumph at thy Coronation, and glorification. What joy will thy soule receive at that day, when shee shall be presented in the presence of these States, before the Seat & Majestie of the *blessed Trinity*, with recitall, and declaration of all thy good works, and travels, suffered for the love & service of God? When there shall be laid down in that honourable Consistory, all thy vertuous deeds, al thy labors that thou hast taken in thy calling; all thy almes, all thy prayers, all thy fasting, all thy innocence of life, all thy patience in injuries, all thy constancie in adversities, all thy temperance in meats, all thy vertues of thy whole life? When all (I say) shall be recounted there, al commended, all rewarded; shalt thou not see now, the value; & profit of a vertuous life? shalt thou not confess, that gainful, & honorable, is the service of God? Shalt thou not now be glad, & bless the hour, wherein first thou resolvedst thy self to leave the service of the world, to serve God? Shalt thou not think thy selfe to be beholden to him that perswaded thee unto it? Yes verily: But yet more then this, when as being so neere thy passage here, thou

E

shalt

shalt consider into what a port, and haven of security thou art come, and shalt looke backe upon the dangers which thou hast passed, and wherein other men are yet in hazzard ; thy cause of joy shall greatly be increased. For thou shalt see evidently, how infinite times, thou wert in danger to have perished in that journey, if God had not held his provident hand over thee.

Thou shalt see the dangers wherein other men are ; the death and damnation, whereinto many of thy friends and acquaintance have fallen ; the eternall paines of Hell incurred by many, that used to laugh and be merry with them in this world. All which shall augment the felicity of this thy blessed estate. And now for thy selfe, thou mayest be secure thou art out of all danger for ever and ever.

There is now no more need of feare, of watchings, of labour, of care ; thou mayest lay down all armour now, better then the Children of *Israel* might have done when they had gotten the Land of promise ; for there is no more Enemy to assault thee, there is no wily Serpent to beguile thee. All is peace,
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tion, and grace purchased to us therein.

Tell me now (Gentle Reader) why wilt thou not accept of this his offer? Why wilt thou not accompt of this his Kingdome? Why wilt thou not buy this glory of him, for so little a labour, as he requireth? There is not the wickedest man in the world, but taketh more travell and pains in going to Hell, then the most painefull servant of God in obtaining of heaven. Follow thou not their folly then (deare brother) for thou shalt see them suffer greivously for it one day; when thy heart shall be full gald thou hadst no part among them. Let them goe now, and bestow their time in vanitie, in pleasures, in delights of the world. Let them build Pall ces, purchase Dignities, and peeces and patches of ground together; Let them hunt after Honours, and build Castels in the Ayre, the day will come (if thou beleeve Christ himselfe) wherein thou shalt have small cause to envie their felicity.

To conclude then, this prize is set up for them that will strive for it. For tis not every one that saith to Christ,
Lord,

Lord, Lord, that shall enter into the kingdome of heaven : but they onely which doe the Will of Christ his Father in heaven. Though this Kingdome of Christ be set out to all : yet every man shall not come to raigne with Christ ; but such onely, as shall be content to suffer with Christ. Thou art therefore to sit down, and conside; according to thy Saviours councell what thou wilt doe, whether thou have so much spirituall money as is sufficient to build this Towre, or no : That is, whether thou have so much good will as to bestow the paines of suffering with Christ, (if it be rather to be called pain then pleasure) that so thou maist raigne with him in his Kingdome. This is the question, that is the very whole issue of the matter, that hath been spoken before, either of thy particular end, or of the Majestie, bounty, and justice of God; and of the account he wil demand of thee. Also of the punishment or reward, laid up for thee. All this is spoken to this end, that thou wouldest finally resolve what thou shouldest doe; and not to pass over thy time in careless negligence, as many doe : never

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spying their owne errour, untill it be too late to amend it. For the love of God, then (deare brother) and for the love that thou bearest to thine owne soule, shake off this dangerous security, which flesh and blood is wont to lull men in; and make some earnest resolution, for looking for thy soule in the life to come, remember often that worthy sentence; This life is but a moment of time, whereof all eternity of life, or death to come dependeth. If it be a moment, and a moment of so great importance, how is it past over by worldly men, with so little care as it is? And if all this that hath been said (gentle Reader) will not prevaile with thee, little hope is there, that any other will doe thee good. Wherefore here I end, beseeching our Lord God, and Saviour Jesus Christ, which was content to pay his own blood, for the purchasing this noble inheritance unto us; give us his holy grace, to esteeme of it as the great waight of the matter requireth; and not by negligence to lose our portions therein.

Of the choise of Religion.

VAriety in any thing disturbeth the mind, and leaves it waving in a dubious trouble; and then, how easie is it, to sway the mind to either side? But among all the diversities that wee meet with, none troubles us more, then those that are of Religion. Tis rare to finde two Kingdoms one; as if every Nation had (if not a God, yet at least) a way to God by it selfe. This stumbles the unsetled soule: that not knowing which way to take, without danger of erring, sticks to none; so dyes, ere he doe that for which he was made to live, the service of the true Almighty.

We are borne as men set down in the midst of a Wood: circled round with severall voyces calling us. At first we see not, which will lead us the right way out: So divided in our selves, we sit still, and follow none, remaining blind in a flat Atheisme; which strickes deep at the Foundation, both of our own, & the whole worlds happiness. Tis true, if we let our dimmed understanding search in these varieties (which yet is

the onely meanes that we have in our selves, to do it with) we shall certainly lose our selves in our windings; there being in every of them, some thing to beleewe, above that reason which leads us to the search.

Reason gives us the Annatomy of things, and illustrates with a great deale of plaineness, all the waies that shee goes; but her line is too short to reach the depths of Religion: Religion carries a confutation along with it: and with a high hand of soveragnity, awes the inquisitive tongue of nature: and when shee would sometimes murmur privately, she will not let her speake; Reason like a milde Prince, is content to shew his subjects the causes of his commands, and rule; Religion with a higher straine of Majestie, bids doe it, without inquiring further then the bare command, which without doubt, is a meanes of procuring mighty reverence. What we know not, we reverently admire; what we doe know, is in some sort subject to the triumphs of the soul, that hath discovered it: and this not knowing, makes us not able to judge. Every one tells us, his own is the truest,
and

and there is none, I thinke, but hath been sealed with the blood of some, nor can I see, how we may more then probably, prove any ; they being all set in such heights, as they are not subject to the demonstrations of reason.

And as wee may easier say, what a soule is not, then what it is : so we may more easily disprove a Religion for false, then proove it for one that is true. There being in the world farre more error then truth. Yet is there besides, another misery, neere as great as this, and that is, that we cannot be our owne chousers, but must take it upon trust from others. Are we not oft, before we can discern the true, brought up and grounded in the false, sucking Heresie with our milke in childhood? Nay, when we come to yeares of abler judgement, wherein the mind is grown up compleate man ; we examine not the soundness, but retaine it meereley, because our Fathers taught it us : what a lamentable weakness is this in man, that he should build his eternall wellfare, on the approbation of, perhaps, a weake and ignorant Parent? Oh, why is our neglect, the most in that, wherein

our care should be greatest? How few are there which fulfill that precept, of trying all things, and taking the best? Assuredly though Faith be above Reason, yet is there a reason to be given of our faith: he is a foole that beleeves he knows not what, nor why.

Among all the diversities of Religion, that the world holds, I think it may stand with most safety, to take that, which makes most for Gods glory, and mans quiet.

I confess, in all the Treatises of Religion that I ever saw,; I find none that I should so soone follow, as that of the Church of *England*: I never found so sound foundation, so sure a direction for Religion, as the Song of the Angels at the birth of Christ. *Glory be to God on high.* There is the honour, the reverent obedience, and the admiration, and the adoration which we ought to give him. *On earth peace.* This is the effect of the former, working in the hearts of men, whereby the world appeares in his noblest beuty, being an intire chaine of inter-mutuell amity. *And good Will towards men.* This is Gods mercy, to reconcile man to himselfe af-

ter his fearfull disfection of his maker.

Search all Religions the world through, and you will find none, that ascribes so much to God, nor that constitutes so firm a love among men, as does the establisht Doctrine of the Protestant Church among us. All other, either detract, from God, or infringe the peace of men.

The Jewes in their *Talmud* say, before God made this, he made many other worlds, and mard them again, to keepe himself from idleness.

The Turkes in their *Alcaron*, bring him in discoursing with the Angels, and they telling him, of things which before he knew not: and after they make him sweare by *Mahomets* pen and lines, and by Figs and Olives.

The Papists portray him as an old man, and by this meanes dis-deifie him, derogating also, from his Royalty, by their odious interposing of merits; and for the society of men, what bloody tenents do they all hold? as he deserves not the name of Rabby, that hates not his enemy to death. That 'tis no sin to revenge injuries: that 'tis meritorious to kill an Heretike, with whom

whom no faith is to be kept, even to the ungluing of the whole worlds frame, contexted only, by comerse, and contracts.

What abhor'd barbarisme, did *Selimus* leave in precept to his Successour *Soliman*? which though I am not certain, they were ratified by their Musties. I am sure they are practiced by the Inheritors of the Empire. By this taste learn to detest them all.

*Think not thy kindreds murder ill;
tis none,*

*By thy slain brothers, to secure thy
Throne.*

*This is the way, how kingly names
may be,*

*In fast, and from destructive ter-
rors free.*

In other Religions of the Heathen, what fond opinions have they held of their gods? reviling with unseemly threats; whē their affaires have thwarted them: as if allowing them the name, they would conserve the *Nomen* to themselves: In their sacrifices, how butcherly cruell? as if (as tis said of them)

them) they thought by inhumanity to appease the wrath of an offended Deity. The Religion which we now profess doth establish all in another strain; what makes more for Gods glory? what more for the mutuall love of man, then the Gospel? all our abilities of good we offer to God, as the Fountain from whence they streame. Can the day be light, and that light not come from the Sun? can a Clock go without a waight to move it? or a keeper to set it? as for man, it teaches him to tread on Cotton, milds his wilder temper, and learnes him in his patience, to affect his enemies, and for that which doth partake on both: it makes just God, a friend to unjust man; without being unjust, either to himself or man.

Sure it could be no other then the invention of a Deity, to find out a way, how man that had justly made himselfe unhappy, should with a full satisfaction to exactest justice, be made again most happy. I would wish no man, that is able to trye, to take his Religion upon others words: but once resolved in it,

'tis dangerous to neglect, where we
know we do owe a service. For

*God neglected plentionfly,
Plagued mournfull Italy.*

And this before *Horrace* his time,
when God is neglected of man, man
shall be condemned of God; when
man abridgeth God of his honour,
God will shorten man of his happi-
ness.

It cannot but be best to give all to
him, of whom, whatsoever we have,
we have received and we hold: I be-
lieve it fastest, for to take that Religion,
which most magnifies God, and makes
most for the peaceable conversation of
men. For as we cannot ascribe too
much to him, to whom we owe more,
then we can ascribe; So I think, the
most splended estate of man, is that,
which comes nearest to his first Crea-
tion; wherein all things wrought toge-
ther, in the pleasant imbracements of
mutuall love and Concord.

That

That Divinity does not crosse nature so much as excede it.

THey that are Divines without Philosophy, can hardly maintain the truth in their disputations: 'tis possible they may have an infused faith, sufficient for themselves: but if they have not reason too, they will scarcely make others capable of their instruction: certainly, Divinity, and morallity are not so averse, but that they well may live together. For, if nature be rectified by Religion, Religion is strengthened again by nature: And as some hold of fate, that there is nothing happens below, but is writ above in the Starrs, only we have not skill to find it: So I beleieve there is nothing in Religion that is contrary to reason, if we knew it rightly. For conversation among men, and the true happiness of man, Philosophy hath agreed with Scripture.

Nay, I think I may also adde, for defining of God, except the Trinity, as neare as man can conceive him: how exact hath he made Justice? how busie to find out truth? how rightly directed love?

love? exalting with much earnestness, all those graces, that are any way amiable: He that seekes in *Plato*, shall find him, making God the *solum summum bonum*. To which a pure, and virtuous life is the way. For defining God, my opinion is, that man, neither by divinity, nor Philosophy can, as they say, tell what he is. It is fitter for man to adore, and admire him, then in vain to study to comprehend him. God is for man to stand amazed, & wonder at.

The clogged and drossie soule, can never sound him, who is the unimaginable Fountain of spirits, and from whom all things by a gradate derivation, have their light, life, and being. In these things they agree. But I find three other things wherein Divinity overtoureth nature: In the Creation of the world, in the redemption of man, and in the way and rites, wherein God will be worshipped: In the Creation of the world, no Philosophy, could ever reach at that, which *Moses* taught us. Here the Humanists were all at a stand, and far, all their conjectures, being rather witty, and conceits, then true and reall. Some would have all things

from

from fire, some from Ayre, some from water, some from earth, some from numbers, some from atomies, from simples some, and some from compounds. *Aristotle* came the nearest in finding out the truest *materia prima*; but because he could not believe this made of nothing, he is content to erre, and think it was eternall. Surely, his conceit was as far from reason as the other, his reason might have fled unto omnipotency, as well as to eternity: And so indeed when Philosophy hath gone as far as she is able, she ariveth at Almightinesse, and in that *Abbi* is lost, where not knowing the way, she goeth but by guesse, and cannot tell when she is, or right, or wrong; yet is she rather subordinate, then contrary. Nature is not crosse, but runs into omnipotency, and like a petty River, is swallowed in that bondles Main. For the redemption of man: Even the Scripture calles it a mystery, and all that humanity could ever reach of this, was only a flying to the generall name of mercy, by the urgins of the Conscience; They all knew they had failed and fallen, their own bosomes would tell them

them thus : but the way how they might be restored, never fell into their heathen thoughts.

This was a worke that God declared onely to his own peculier : by the immediate revelation of his Word, & Will.

For the manner, how God would be worshipped, no *Naturalist* could ever finde it out, till he himself gave directions from his sacred Scripture. In the first Chapter to the *Romans*, St. Paul grants, *That they may know God, through the visibilities of his works* : but for their ignorance in this, he sayes : *The wrath of God is revealed against them, because that when they knew God, they glorified him not as God, but turned the glory of the incomparable God to the similitude of the Image of a corruptible man, and of birds, and of foure-footed beasts, and of creeping things.* And these three things the Scripture teacheth us, which else we could never have learned from all the Books in the world. Thus we see for Morality, nature still is something peart and vigorous. But in the things of God, it is confirmed that flesh is thick sighted, and cannot see them. Can a Flye comprehend man upon the

top of a Monarchy? no more can man comprehend God in the height of Omnipotencie. There are as well misteries for Faith, as causes for reasons: This may guide me, when I have to deale with man: but in divine affaires, reason shall wait on Faith, and submit to her prerogative. The Conscience is great, but God is farre greater then it.

Of mans Imperfection..

OF my self what can I doe without the hazzard of erring? nay, what can I thinke? nay, what can I not doe, or not thinke? even my best business, and my best vacancy, are works of offence, and errour; uncomfortable constitution of man: that canst not but be bad, both in action and forbearance; corruption mixeth with our purest devotions: and not to performe them, is neglect: When we think not of God at all, we are impious and ungratefull: when we doe, we are not able to think right. Imperfection swaies in all the weake dispatches of the Passied soul. If the Devill be absent, our owne frailties are his tempting Deputies. If those forbear, the meritorious world claps our cheeks, and fonds us to a cozening faile.

faile. So which way soever we turne, we are sure to be bitten with the one, or the other head of this *Cerberus*. To what can we intend our selves, wherein there is not a Devill to entrap us? If we pray, how he casts in wandring thoughts, or by our eyes, steale away our hearts, to some other object then God. If we heare he hath the same policie, and prejudicates our opinion with the man, or part of his doctrine. If we read, he perswades to let reason judge, as well as Faith: So measuring by a false rule, he would make us beleeve, Divinity is much short of what it shewes for. If we doe good works, he doth poyson them with *Pharaisisme*, and make us by overvaluing lose them. If we doe ill, he encourages us to a continuance: and at last accuses us. If nothing, we neglect the good we should doe. If we sleep, he comes in dreames, and wantoneth the ill inclining soule: If we wake, we mispend our time; or at best, doe good, not well. So by bad circumstances, poyson a well intended principall.

Even actions of necessitie, wee dispatch not without a staine: We drinke

to excess, and the drowning of the
braine. We eat, not to satisfie nature,
but to overcharge her: and to venerate
the unbridled spirits.

As a Mill wheele is continually turnd
round, and ever drenched with a new
streame: so are wee alwaies hurried
with successions of various sinnes. Like
Arrowes shot in mighty windes, wee
wander from the Bow that sent us.
Sometimes we thinke we doe things
well: but when they are past, we are
sensible of the transgression. We pro-
gress in the waies of vice, and are con-
stant in nothing, but perpetuall offen-
ding. You may see the thoughts of the
whipping Satyrist how divine they are.

*Nature is motive in the quest of ill,
Stated in mischief: all our ablest skill
Cannot know right from Wrong:*

till Wrong be done:

*Fixt nature will to condemn'd customs run
Unchangeably: Who to his sins can set
A certaine end? When hath he ever met
Blushes once from his hardned
forehead throwne?*

Who is it sins, and is content with one?

Surely

Surely there will not a man be found that is able to answer to these quaries; Their soules have ceeled eyes, that can see nothing but perfection in their own labours. It is not to any man given absolutely, to be absolute.

I will not be too forward in censuring the workes of others; nor will I ever do any, that I will not submit to judgement, and correction: yet so, as I will be able, to give a reason, why I have ordered them as the world sees.

Of truth and bitterneffe in jests.

IT is not good for a man to be too tart in his jests, bitterness is for serious potions: not for healths of meerriment, and the jollities of a mirthfull feast. An offensive man is the Devils bellows, wherewith he blowes up contentions and jarres.

But among all passages of this nature, I find none more galling than an offensive truth; for thereby we run into two great errors.

One is, we childe that in a loose laughter, which should be grave, and
favour

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favour both of love and pittie. So we
rub him with a poysoned oyle, which
spreads the more for being put in such
a fleeting suppleness.

The other is, we defend to particu-
lars, and by that meanes, draw the
whole Company to witness his dis-
grace we break it on.

The Souldier is not noble, that
makes himself sport, with the wounds
of his own Companion. Whosoever
will jest, should be like him that flou-
rishes at a show: He may turne his
weapon any way, but not any more, at
one then at another.

In this case things like truth, are bet-
ter then truth it self, nor is it lesse ill,
then unsafe, to fling about this worm-
wood of the braine: Some noses are
too tender to indure the strength of
the smell. And though there be many
like tiled houses, that can admit a fal-
ling spark, unwarm'd; yet some again,
are covered with such light drye straw,
that with the least touch they will
kindle, and flame about your troubled
eares: and when the house is on fire, it
is no disputing, with how small a mat-
ter it came: it will quickly proceede
to

to mischief. Anger is but a step from rage, and that is wildfire, which will not be extinguished. I know, wise men are not too nimble at an injury: For, as with fire, the light stuffe, and rubbish, kindles sooner, then the solid, and more compacted; so anger sooner inflames a foole, then a man composed in his resolutions. But we are not sure alwayes to meete discrete ones: nor can we hope it, while we our selves are otherwise, in giving the occasion.

Fooles are the greater number: wise men are like Timber trees in a wood, here and there one: and though they be most acceptable, to men, wise, like themselves, yet have they never more need of wisdom, then when they converse with the ringing elboes: who, like corrupt Ayre, require many Antidotes, to keepe us from being infected: But when they grow bitter to a wise man, we are then worse; for he sees further into the disgrace, and is able to harme us more.

Laughter should dimple the cheeke, not furrow the brow into ruggedness: The birth is then prodigious, when mischief is the child of mirth. All should

should have liberty to laugh at a jest, but if it throwes a disgrace upon one, like a crack of a string it makes a stop in the Musick. Flouts we may see proceed from an inward contempt, and there is nothing cuts deeper in a generous minde then scorne. Nature at first makes us all equall, we are differenced but by accident, and outwards; and I thinke it is a jealousy that she hath infused in man for the maintaining of her owne honour against externall causes, and though all have not wit to reject the Arrow, yet most have memory to retaine the offence; which they will be content to owne a while, that they may repay it both with more advantage and ease. 'Tis but an unhappy wit that stirs up enemies against the owner, a man may spit out his friend from his tongue, or laugh him into an enemy. Gall in mirth is an ill mixture, and sometimes truth is bitterness: I would wish any man to be pleasingly merry, but let him beware he bring not truth on the stage like a wanton with an edged weapon.

Of the uncertainty of life.

Miserable brevity, more miserable uncertainty of life ; we are sure we cannot live long, and uncertaine that we shall live at all, and even while I am writing this, I am not sure my Pen shall end the sentence ; our life is so short, that we cannot in it contemplate what our selves are, and so uncertaine as we cannot say, We will resolve to doe it. Silence was a full answer in that Philosopher, that being asked, What he thought of humane life, said, Nothing, turn'd him round and vanisht : like leaves on Trees, we are the sport of every puffle that blows, and with the least gust we may be shaken from our life and nutriment : We travell, we study, we thinke to defect the world with continuall searches, when while we are contriving but the nearest way to it, Age, and consumed yeares overtake us, and onely labour payes us the losses of our ill expended time : Death whiskes about the unthoughtfull world, and with a Pegasian speed flies upon unwearied man, with

with the kick of his heele, or the dash of his foot, springing fountaine of teares of friends. If Nature had not made man an active Creature, that he should be delighted in implōyment, nothing would convince him of more folly then the durance of some enterprises that he takes in hand, for they are many times of such a future length as we cannot in reason hope to live till their conclusion comes. We build as though we laid foundations for eternity, and the expeditions we take in hand, are many times the length of three or foure lives. How many Warriors have expired in their expugnations, leaving their breath in the places where they laid their Seige? Certainly, he that thinkes on lifes casualties, can neither be carelesse nor covetous: I confesse, we may live to the Spectacle and bearing-staffe, to the stooping Back, to the Snow, or the slacknesse of the declining Crowne, but how few are there that can unfold you a Diarie of so many leaves? More doe dye in the spring and summer of their yeares, then live till autumnne, or their grownd winter. When a man shall

exhaust his very vitality for the hoarding up of fatall Gold, and shall then thinke how a haire, or fly, may snatch him in a moment from it, how it quells his laborious hope, and puts his posting minde into a more safe and quiet pace : unlesse we were sure to injoy it, why should any man straine himselfe for more then is convenient ? I will never care too much for that I am not sure to keepe, yet I know, should all men respect but their owne time, an age or two would finde the world in ruine. So that for such actions men may plead their charity, that though they live not to injoy those things themselves, they shall yet be beneficiall to posterity : And I rather thinke this an instinct that God hath put in man for the conservation of things, then an intended good of the Author to his followers. Thus, as in propagation we are more beholden to the pleasure of our Parents, then their desire of having us : So in matters of the world and fortune, the aimes of our Predecessors for themselves have by the secret worke of providence cast benefits upon us : I will not altogether

ther blame him that I see begins things lasting, though they be vanities to him; because he knowes not who shall enjoy them, yet they will be things well fitted for some that shall succcede them: They that doe me good. and know not of it, are causes of my benefit, though I doe not owe them my thanks; and I will rather blesse them as instruments, then condemne them as not intenders.

Of Reward and Service.

WHen it lights upon a worthy nature, there is nothing procures a more faithfull service then the Masters liberality, nor is there any thing makes that appeare more then a true fidelity; they are each of other alternate Parents, begetting, and begotten; Certainly, if these were practised, great men need not so often change their followers, nor would the Patrons be abandoned by their old Attendants; rewards are not given, but payed to servants that be good, and wise, nor ought that blood to be accounted lost, which is out-letted for a noble

noble Master; worth will never faile
to give desert her bayes. A liberall
Master that loves his Servant well, is in
some sort a god unto him, which may
both give him blessings and protect
him from danger. And beleve it on
the other side, a diligent and discreet
servant is one of the best friends that a
man can be blest withall; he can doe
whatsoever a friend may, and will be
commanded with lesler hazzard of loo-
sing; nay, he may in a kinde challenge
a glory above his Master, for though
it be harder to play a Kings part well,
then 'tis to act a Subjects, yet Natures
inclination is much more bent to rule
then obey, service being a condition
which is not found in any Creatures of
one kinde but man: Now if the questi-
on be when men meet in these relati-
ons, Who shall the first begin, the lot
will surely fall upon the servant, for
he is tyed in duty to be diligent, and
that ever bindes without exception.
The Lord is tyed but by his Honour,
which is voluntary, and not compul-
sive, liberality being a free adjection,
and not a tye in his bargaine. 'Tis good
sometimes for a Lord to use a servant
like

like a friend, like a companion, but 'tis alwaies fit for a servant to pay him the reverence due to a Master: pride becomes neither the Commander, nor the commanded. Every Family is but a severall plumbe of Feathers, the meanest is of the selfe same stuffe, on-ly he that made the plumbe was pleased to set the Lord highest: the power of commanding is rather politicall then from equall natute.

The service of man to man followed not the Creation, but the fall of man; and till *Noah* cursed his sonne, the name of servant is not read in Scripture; since there is no absolute freedome to be found below: Even Kings are but more splended Servants for the common Body. There is a mutuallity between the Lord and Vassels. The Lord serves them of necessities, and they him in pleasures, and conveniencies; vertue is the truest liberty, nor is he free that stoops to passions, nor he in bondage that serves a noble Master. When *Demonax* saw one cruell in the beating of a servant; Eye (sayes he) forbear, least by the world your selfe be taken for the servant. And if

we have any faith in *Clandian* we may
beleieve : That,

*He knowes no bondage Whom a good King
swayes,
For freedome never shines With clearer
rayes,
Than when brave Princes reigne.*

Imperiousnesse turnes that servant
into a slave, which moderation makes as
an humble speaking friend. *Seneca* be-
gins an Epistle with rejoycing, that his
friend lived familiar with his servant.
Neither can have comfort where both
are uncommunicable ; I doe confesse
the like countenance is not to be
shewed to all ; That which makes a
wise man modest, makes a foole un-
mannerly : 'Tis the saucy servant that
causes the Lord to shrink his descen-
ding favours, of the two, pride is the
more tollerable in a Master ; The o-
ther is preposterousnesse, which *Sal-
omon* saw the earth did groane for.
Hadrian sent his inferiour servant a
box on the eare for walking but be-
tweene two Senators. As I would not
serve to be admitted to nothing but to
high

high commands, so I thinke, whosoever is rudely malepert blemishes the discretion of himselfe, and his Lord. As there ought to be equality, because Nature has made it ; so there ought to be a difference, because Fortune has set it ; yet cannot the distance of their fortunes be so much as their nearenesse in being men : no fate can fright away that likenesse.

Let not the Lord abuse his servant, for 'tis possible he may fall below him : Let not the servant neglect his Master, for he may be cast to a meaner condition : Let the servant deserve, and the Master recompence ; and if they would both be noble, the best way is for those that be subject to forget their services, and for those that are Commanders to remember them : So, each loving other for their generous worthinesse, the world shall strew praises in both their paths. If the servant suppose his lot be hard, let him think that service is nothing but the Free-mans calling, wherein while he is, he is bound to discharge himselfe well.

*That all things have a like
Progression.*

T Here is the same method thorow
all the world in generall, all
things come to their height by de-
grees : there they stay the least of
time, then they decline as they rose,
only mischiefe being more important,
ruines at once what Nature hath been
long a rearing. Thus the Poet sung
the fall :

*All that man holds hangs but by slender
twine,
By sudden chance the strongest things
decline.*

Man may be kild in an instant, he
cannot be made to live but by space of
time in Conception : we are curdled
to the fashion of a life by time and set
successions, when all againe is lost, and
in a moment of a minute gone. Plants,
Fishes, Beasts, Birds, Men, all grow up
by leasurely progressions : so Families,
Provincies, States, Kingdomes, and
Empires, have the same way of rise
by

by steps : about the height they must stay a while, because there is a nearness to the middle on both sides, as they rise, and as they fall ; otherwise their continuance in that top is but the very point of time, the present now, which now againe is gone ; then they at best descend, but for the most part tumble. And that is true in the smallest particulars, is by taking a large view, the same in the distended barke. There were first Men, then Families, then Tribes, then Common-wealthes, then Kingdomes, Monarchies, Empires, which we finde have been the height of all worldly dignities : So we finde they have slid againe to decay. There was the *Assyrian*, the *Persian*, the *Grecian*, the *Roman* ; and surely the height of the worlds glory was in the dayes of the *Roman* Empire, and the height of that Empire in the dayes of *Augustus* ; peace then gently breathed thorow the Univerfall. Learning was then in her fullest flourish, no age either before or since could present us with so many towing ingenuities ; and then, when the whole world was most like unto God, in the sway of one

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Monarchie, when they saluted him by the title of *Augustus*; and they then like God began to rule, to be called *Imperators*. This I take it was the fulnesse of time, wherein God the Saviour of the world, vouchsafed by taking humane nature upon him, to descend into the world; And surely the consideration of such things as these are not unworthy our thoughts, though our faith be not bred, yet is it much confirmed by observing such like circumstances. But then may we thinke how small a time this Empire continued in this flourish, even the next Emperour *Tiberius* began to degenerate, *Caligula* more, *Nero* yet more then he, till it grew to be imbroyled, and dismembred to an absolute division; since, how has the *Turke* seized on the East, and the other on the West? How much is it subdivided by the deduction of *France*, *Bri- taine*, and *Spaine*? Some have also observed the sight of these Empires, how the first was nearest to the East, the next a degree further of, and so on in distant removalls, following the course of the Sunne: As beginning in the morning

morning of the world, they would make a larger day by declining towards the West, where the Sun goes downe after his rising in the East. This may stand to the Southerne and Western inhabitants of the world, but I know not how to the Northerne; for else how can that be said to rise any where which resteth no where, but is perpetuall in the speed of a Circular motion. For the time, it was when the world was within a very little aged foure thousand yeares, which I doe beleieve was much about the middle age of the world: though seeing there are promises that the latter dayes shall be shortned, we cannot expect the like extent of time after it, which we finde did goe before it: Nor can we thinke but that decay which hastens to the ruine of all lesser things will likewise be more speedy in this. If all things in the world decline faster by farre then they doe ascend, why should we not beleieve the world to doe so too? I know not what certaine groundsthey have that dares assume to fore-tell the particular time of the worlds conflagration, but surely in reason

reason, and nature the end cannot be mightily distant : we have seene the infancy, the youth, the virillity, all past, nay, we have seene it well stept into yeares, and desolution, the most infallable premonitors of a declination. Some could beleeeve it with lesse then this twenty nine yeares : Because, as the Floud destroyed the former world one thousand six hundred and fifty yeares after the first destroying *Adam* : so the latter world shall be consumed with Fire, one thousand six hundred fifty six yeares after the second saving *Adam*, which is Christ : But Idare not fix a certainty where God hath left the world in ignorance. The exact knowledge of all things is in God only, but surely by Collections from Nature and Reason, man may helpe himselfe in likelihood, and probabilities. Why hath man an arguing and premeditating soule, if not to thinke on the course and causes of things, thereby to magnifie his Creator in them? I will often muse on such like theames : for, besides the pleasure I shall meet in knowing further, I shall finde my soule by admiration of these wonders

to love both reason and the Deity better. As our admiring of things evill, guides us to a secret hate; so whatsoever we doe applaud for goodnesse, cannot but cause some raise in our affection.

Of Idlenesse.

THe idle man is the barranest piece of Earth in the Orbe, there is no Creature that hath life but is busied in some action for the benefit of the restless world, even the most venomous and ravenous things that are, have their commodities as well as their annoyances, and they are ever ingaged in some action, which both profiteth the world, and continues them in their natures courses; even the Vegetables wherein calme nature dwells, have their turnes and times in fructifying; They lease, they flower, they seed, nay Creatures quite inanimate are, (some) the most laborious in their motion.

With what a cheerfull face the golden Sun chariades thorow the rounding Sky? How perpetuall is the maiden

maiden Moone in her iust and horned mutations? The Fire, how restlesse in his quick and catching flames? In the Ayre, what trans-actions? And how fluctious are the salted waves? Nor is the teeming Earth weary after so many thousand yeares predictions; all which may tutor the Couch-stretched man, and raise the modest red in shewing thorow his unwasht face, that Idleness is the most corrupting fly that can blow in any humane minde. That ignorance is the most miserable which knowes not what to doe; the idle man is like the dumbe Jack in a Virginal, while all the other dance out a winning Musick; this like a member out of joynt, fullens the whole body with an ill disturbing lazinesse.

I doe not wonder to see some of our Gentry growne (well neare) the lewdest men of our Land, since they are many of them so muffled in an non-employment. 'Tis action that keeps the Soule both sweet and sound, while lying still does rot it to an ordur'd noysomnesse.

Augustine imputes *Esaus* losse of the Blessing partly to his slothfulness, that

that had rather receive meat then seek it. Surely exercise is the fatting food of the Soule, without which shee growes lanke, and thinly parted. That the followers of great men are so much debauched, I beleeve to be want of imployment, for the Soule impatient of an absolute recess for want of wholsome food of businesse, preyes upon the lewder actions; 'tis true, men learne to doe ill by doing what is next it, nothing : I beleeve *Salomon* meant the field of the sluggard, as well for the embleme of his minde, as the certaine index of his outward state; as the one is over-growne with thornes and bryers, so is the other with vices and innormities.

When one would bragge the blessings of the *Roman* State, that since *Carthage* was raz'd, and *Greece* subjected, they might now be happy, as having nothing to feare. Sayes the best *Scipio*, we now are most in danger, for while we want businesse, and have no foe to awe us, we are ready to drowne in the mud of vice and slothfulnesse. How bright does the Soule grow with use of negotiation?

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With what proportioned sweetnesse does that Family flourish, where but one laborious guide steereth an order'd course.

When *Cleanthes* had laboured and got some Coyne, he shewes it to his companious, and tells them, that he now, if he will, can nourish another *Cleanthes*. Beleeve it, industry is never wholly unfruitfull, if it bring not joy with the in-comming profit, it will yet banish mischiefe from thy busied gates. There is a kinde of good Angell waiting upon diligence, that ever carries a Lawrell in her hand to crowne her.

Fortune they said of old should not be prayed unto, but with hands in motion. The bosom'd fist beckons the approach of Poverty, and leaves besides, the noble head ungarded; but the lifted arme does frighten want, and is ever a shield to that noble director. How unworthy was that man of the world that never did ought, but only liv'd, and dy'd? Though *Epaminondus* was severe, he was yet exemplary; when he found a Souldier sleeping in his Watch, and ran him thorow
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with his Sword, as if he would bring the two brothers, Death and Sleep to a meeting; and when he was blam'd for that as cruelty, he said, He did but leave him as he found him, dead. It is none of the meanest happinesse to have a minde that loves a vertuous exercise, 'tis duly rising to blessednesse and contentation.

They are idle Divines that are not heavened in their lives above the un- studious man, every one shall smell of that he is busied in; As those that stirre amongst perfumes and spices, shall when they are gone, have still a grate- full odour with them: So they that turne the leaves of the worthy Wri- ter, cannot but retaine a smack of their long-lived Author. They con- verse with vertues soule, which he that writ did spread upon his lasting paper, every good line adds sinewes to the vertuous minde; and withall, hells that vice which would be spring- ing in it.

That I my selfe have liberty to doe any thing, I account it from the favou- ring Heavens, that I have a minde sometimes inclining to use that liberty well;

well; I thinke I may without ostentation be thankfull for it, as a bounty of the Deity : Sure I should be miserable if I did not love this businesse in this my vacancy. I am glad of that leasure that gives me leasure to imploy my selfe; if I should not grow better for it, yet this benefit I am sure would accrew me, I should both keep my selfe from worse, and not have time to entertaine the Devill in.

Of the triall of Faith and Friendship.

FAith and Friendship are seldome tryed but in extreames : To finde friends when we have no need of them, and to want them when we have, are both alike and common. In prosperity who will not professe to love a man? In adversity, how few will shew it, that they doe it indeed? When we are happy in the spring-tide of abundance, and the rising flood of plenty, then the world will be our servant, then all men will flock about us with bared heads, with bended bodies, and protesting tongues : but when these pleasing waters fall to eb-
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bing, when wealth but shifteth to
another stand, then men looke upon
us at a distance, and stiffen themselves
as if they were in Armour, least (if
they should comply us) they should
get a wound in the close. Adversity
is like *Penelopes* night, which undoes all
that the day did weave; 'tis a misery,
that the knowledge of such a blessed-
nesse as a friend is, can hardly be with-
out some sad misfortune; for we can
never thorowly try him but in the
kick of malignant chance; and till we
have tryed him, our knowledge can be
called but by the name of hope. What
a pitifull plight is poore distempered
man in, when he can neither be happy
without a friend, nor yet know him
to be a true friend without his being
unhappy? Our fortunes, and our selves,
are things so closely linked, that we
know not which is the cause of the
love that we finde, when these two
shall part, we may then discover to
which of them affection will make
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ther we know not which is in pursuit;
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he is happy that findes a true friend in extremity, but he is happier that findeth not extremity wherein to try his friend : Thus the tryall of friendship is, by finding what others will doe for us. But the tryall of faith is, by finding what we will doe for God ; to trust him for estate, when we have the evidence in our Iron Chest, is easie, and not thanks worthy ; but to depend upon him for what we cannot see, as 'tis more hard for man to doe, so 'tis more acceptable to God if it be done ; for in that act we make confession of his Deity. We know not in the flowes of our contentednesse what we our selves are, or how we could neglect our selves, to follow God commanding us.

All men will be *Peters* in their bragging tongues, and most men will be *Peters* in their base denials, but few men will be *Peters* in their quick repentance. When we are well, we sweare we will not leave him in our greatest sicknesse ; but when our sicknesse comes, we forget our vowes, and stay ! when we meet with blowes that will force us, either to let goe our hold of
God,

end in God, or our selves, then we see to
t find- which our soules will cleave the fastest.
ry his And of this tryall excellent is the use
dship we may make, if we finde our faith
oe for upon the test firme, it will be unto us
find- a perpetuall banquet. If we finde it
l; to dastardly starting aside, knowing the
e the weaknesse, we may strive to senew it
easie, with a stronger nerve, so that it ever
o de- is either the assurance of our happi-
nnot nesse, or the way whereby we may
doe, finde it; without this confidence in a
it be power that is able alwaies to aide us,
nfes- we wander both in trouble and doubt.
ot in Infidelity is the cause of all our woes,
what the ground of all our sins; not trusting
ould God, we discontent our selves with
God feares, and solicitations; and to cure
these we run into prohibited paths.
rag- Unworthy earthen worrne, that can
Pe- thinke God of so unable a nature, as
men he will suffer such to want, as with a
ben- dutifull indeavour doe depend upon
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It is not usuall with man to be so
base, and canst thou beleve that that
most Heroicall, and Omnipotent infi-
nitenesse of his, will abridge a follower
of such poore toys, as the accoutre-
ments

ments of this life are? Can a Deity be inhumane, or can he that graspes the unemptied provisions of the world in his hands, be a niggard to his Sonnes, unlesse he sees it for their good and benefit? Nay, couldest thou that reade this (whosoever thou art) if thou haddest but a *Seriptine* Widdowes Cruce of Gold, couldest thou let a diligent and affectionate servant that ever waited on thee want necessaries? Couldest thou endure to see him shamed, in disgracefull raggs? nipt to the benumming with the Icie Thumes of Winter, complaining for want of sustinance, or neglected in time of sickness? I appeale to thy inward and more noble acknowledgement; I know thou couldst not. O perverse thought of perverted man, and wilt thou yet imagine thou canst want such things as those from so unbounden a bounty as he is? Serve him, and but beleewe, and upon my soule he will never faile thee for what is most convenient. O my God, my Refuge, my Altar, and my soules Anker, I begge that I may but serve thee, and depend upon thee; I need not begge supply,

supply. To the other two thou givest without asking, thou knowest for my selfe my soules wishes are not for a vast abundance : If ever I should wish a plenty, it should be for my friends, not me : I care not to abound in abounding, and I am perswaded I shall never want, nor necessities, nor conveniencies : Let me finde a heart dutifull, and my faith upon the tryall steadfast, and I am sure these will be ground enough for sufficient happines while I live here.

Of Censure.

TIs the easiest part to censure, or to contradict a truth, for truth is but one, and seeming truths are many, and few workes are performed without errors : No man can write six lines but there may be something one may carpe at, if he be disposed to cavill : Opinions are as various as false, judgement is from every tongue a severall. Men thinke by censuring to be accounted wise, but in my conceit there is nothing layes forth more of the foole : for this you may ever observe

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they that know least censure most. And this I beleeeve to be a reason, why men of precise lives are often rash in this extravagancy; their retirednesse keeps them ignorant in the course of businesse, if they weighed the imperfections of humanity, they would breath lesse condemnation. Ignorance gives disparagement a louder tongue than knowledge does; wise men had rather know then tell, frequent dispraises are at the best but the faults of uncharitable wit; any Clown may see the furrow is but crooked, but where is the man that can plough me a straight one? The best workes are but a kinde of Messalany, the cleaneest Corne will not be without some soyle; no, not after often winnowing: there is a tincture of corruption that dyes even all mortality. I would wish men in workes of others to examine two things before they judge, whether it be more good than ill, and whether they themselves could at first have performed it better: If it be most good, we doe amisse for some errours to condemne the whole; who will cast away the whole body of the Beast be-
cause

cause it inheld the Guts and Ordure? As man is not judged good or bad for one action, or the fewest number, but as he is most in generall: So, in workes we should weigh the generality, and according to that, censure. If it be rather good than ill, I thinke he deserves some praise, for raising Nature above her ordinary flight: Nothing in this world can be framed so intirely perfect, but that it shall have in it some delinquencies, to argue more were in the compriser; if it were not so it were not from Nature, but the immediate Deity. The next, if we had never seene that frame, whether or no we thinke we could have mended it. To espy the inconveniences of a house built is easie, but to lay the plot at first well, is matter of more repute, and speakes the praise of a good contriver. The crooked lines help better to shew the streight; Judgement is more certaine by the eye then in the fancy, surer in things done then in those that are but in cogitation. If we finde our selves able to correct a Copy, and not to produce an Originall, yet dare to deprave, we shew more Criticisme

ticisme than ability : Seeing we should rather magnifie him that hath gone beyond us, then condemne his worth for a few failes.

Selfe examination will make our judgement charitable, 'tis from where there is no judgement that the heaviest judgement comes. If we must needs censure, 'tis good to doe it as *Seneca* writes of the twelve *Cæsars*, tell both their vertues and their vices unpartially, and leave the upshot to collection of the private minde : So shall we learne by hearing of the faults to avoyd them, and by knowing the vertues practise the like : Otherwise, we should rather praise a man for a little good, then brand him for his more of ill ; we are full of faults by nature, we are good, not without our care and industry.

Let us never forget, but consider with good attention for what intent and purpose God created us, and this world for our sakes ; and in placing us therein as Lords of the same : for nothing made it selfe, so nothing was made for it selfe, nor to serve it selfe : The Heavens we see doe serve the
Ayre,

Ayre, the Ayre serveth the Earth, the Earth serveth the Beasts, the Beasts serveth man: And then is the question, Who man was made to serve? for seeing he was not made by himselfe, it is not likely he was made to serve himselfe, but his Creator, who created him and all things else for his use.

True faith is the ground of things hoped for, and the evidence of things that are not seene.

Prayer is an humble request made unto God in Christ, with the lively and feeling affection of the heart, faithfully beleiving to receive what we religiously desire.

Let a man never thinke to come to the Kingdom of glory except he enter in at the gates of grace.

Where truth is not invested, grace is not in the heart.

A gracious man is lovely to himselfe, and sin makes him loathsome to his soule, and afraid of his condition.

Let us use our Profession as it should be, not to have an upper Garment to cover a naughty heart, but to labour more and more to put off the old Man, and not to make Religion a

cloke and vaile of Hypocrisie, for besides all the finnes we have to make Religion serve our turnes, it makes our finnes the greater.

When a mans Religion shall be a cover to his sinfull courses, that increases his sinne, and makes his finnes abhominable.

A good-Conscience is a Casket to keep Divine truths in, and when we have gotten soule-saving truths, let us keep them by a good Conscience.

When we doe any thing let us reason thus : Is this becomming my Religion? And say thus to our selves ; I should walke worthy of Christ, and as it becommeth the Gospell ; for what is the ornament of a Christian but the graces he hath : All the beauty we have is, to be religious.

Many there be that can talke well, and discourse well, but for inward graces they never looke, nor regard : and it is this that upholds many Christians : they see Religion is respected of those of whom they desire to be had in some esteeme, but God sees their Hypocrisie, and they shall have their reward.

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What seasons Warre, but the hope of Peace? The troubles and Tempests at Sea, but the hope of the Haven? The labour and cost in sowing, but the expectation of Harvest? Shall not we much more indure a little labour here, for endlesse happinesse assured to us hereafter? this is much forgot.

But here is the pittie, men labour, sweat, taking paines, and travell here, spare no cost, and all this to goe to Hell: *to heape up Wrath against the day of Wrath.* The Devill has more servants in his barren and fruitlesse service, then God gets with all promises, and good things that he so liberally bestowes upon them.

Observe the good motions of Gods Spirit in thee, further them to the most advantage in thee, turne them to present practise, lose, nor delay them not, for else the Devill will steale them away from thee.

If we doe any good, the deed is Gods; if we will it, the will is Gods, and then we please God, when we will that which God wills, and not when we doe that which God wils not.

Wee ought to bee as thankfull to

God, for any sinne he keeps us from, as for any good he causes us to perform, for there is not any sinne, that another hath committed, but if God had pleased, I might have committed it.

Light is a heavenly quallity. So is the Word of God, holy, pure, transforming godly men to its own likeness; to be heavenly his bread is from heaven, his affections, desires, thoughts, indeayours, are heavenly, his way is upward, he is heavenly minded, while he is on earth, he is in heaven.

Light makes a thing ful of Evidence, all the world cannot perswade a man contrary to that he sees; so doth the Word of God discover to us, our estates in grace, and so severely as all the world cannot shake the foundation of our Faith.

Therefore, if we desire to be lights, let us communicate, with the chiefeſt light: As the Sarres are ever in the preſence of the Sunne, and from his light they receive theirs. Be ſure thou placeſt thy ſelfe in Gods eye continually; ſecondly, uſe the meanes, uſe the glaſſe of Gods Word, thou ſhalt not onely ſee thy eſtate therein, but by
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True patience is likewise the fruit of Faith.

Patience perforce, as we call it, without all reference to the will of God, and in respect of our obedience unto him, deserveth not the name of true patience.

True patience, whereby we obedi-
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ently submit our selves to the will of God in our affections, will moderate our passions, and make us more meeke spirited, even towards men ; yea towards such men, as have had any hand, or bin any instrument in our afflictions.

God finished the world in six dayes, and Christ finished his prayer he taught us, in six Petitions ; that so the works which God formed for man, and the words which Christ framed for man may have a correspondency.

When we say, *Hallowed be thy name*; we meane not to make it holy ; for it is holinesse it self : nor to make it more holy, for it is infinite it selfe : nor to keep it holy, for it is eternity it selfe ; but to joyne with the Heavens, in declaring his glory, and with the Firmament in shewing his handy-worke ; as then onely hallowing his Name, when we name him only holy ; and therein consisting our work of Sanctifying him, when in him we acknowledge our workes to be sanctified.

And indeed, if we marke this Petition well, we shall finde a peculiar Majesty, an extraordinary preheminence in it above all the other : for it is

not onely the *Primum mobile* from which all the other have their motions ; but it is the Center also, to which all the other bend their motions : For, when we say, *Thy kingdom come*, it is but to come, that we may hallow Gods name ; and when we say, *Thy will be done*, it is but this, that we hallow Gods Name : and when we pray for *daily bread*, it is but to strengthen us, that we may hallow Gods Name : And when we say, *Forgive us our trespasses*, it is but to cleanse us, that we may hallow Gods Name : And when we say, *Leade us not into temptation*, it is but to remove impediments, that we may hallow Gods Name. O Lord our God, how excellent is thy name in all the world.

Wherefore, O my Soule, doe thou by this Name of God, as *David* (in the 119 *Psalme*) doth by the Law of God, whereof he seemes jealous, and so loath to leave it, that the word is no sooner out of his mouth but he snatcheth it in againe ; and there is not so short a sentence in all this long *Psalme*, but the Law of God is a word in it. And so doe thou by the Name of God, let it not onely evermore be in thy mouth,

mouth, but evermore be in thy heart; that thou make it not a common name, but keep it holy : For if thou take it not in vaine to Gods dishonour, thou shalt be sure not to take it in vaine to thine owne benefit, for God will plentifully blesse it, and the next newes thou shalt heare of, will be the coming of his kingdome.

When we say the Petition, *Thy kingdome come*, the meaning is, that God by his Spirit would so rule over us, that our spirits may wholly be ruled by him ; and that his Kingdome of Grace may so come unto us, that we may come at last to his Kingdome of glory.

In some the world governesses, and he who is Prince of this world, the Devill, and this government is a very tyranny, the people here are not subjects, but slaves, they have fetters on all their faculties; and if they doe not feelee them, it is because they are past feeling. The ayre of this place is only Foggs, and Mists, which both blinde theis eyes, and infect their spirits, and makes it their Paradise to be wallowing in puddle. He is no true Prince, but

an usurper, and therefore rules all by force, and falsehood. He takes upon him to be their Pilate, launcheth them out into the maine, and then leaves them to stormes and tempests; and their Haven is to split against the rocks. So here is no being for thee my Soul, thou hadst need to make haste hence, and to seek thee out some better harbour. In some the flesh governes, and they which be Ladies of the flesh, Pride, and Lust; and this government is a very Anarchie; every base fancy hath an even sway with noble reason: wisdom here is not justified of her Children, they speake the Language of *Canaan*, but they are all Natives of *Sodome*. Their eyes are sealed up, yet their flight is only downe hill, for they are travelling to the bottomlesse Pit: So this, O my Soul, is no place for thee neither, no resting for thee here: seeing there is no rest, but all in motion, and all motion here is commotion. In some the Spirit governes, and he who is Father of Spirits, God himselfe: and this government is a perfect Kingdome. He hath Majesty for his Crowne, Mercy for his Seat, and Justice

stice for his Scepter : He hath Wisdom
 for his Councillor, Almightyesse for
 his Guard, and Eternity for his date :
 He hath Heaven for his Pallace, the
 Earth for his Foot-stoole, and Hell
 for his Prison : He hath Laws to which
 Nature assents, and Reason subscribes,
 that doe not fetter us, but free us :
 for by them Nature gets the wings of
 Grace, and transcends the Earth :
 Reason gets the eyes of Faith, and
 ascends up to Heaven : He hath a yoke
 indeed, but it is easie : a burthen, but
 it is light : his reward is with him, and
 his work before him. He is established
 in his Sovereignty, not by his Subjects
 election of him, but by his election of
 his Subjects : not as raising himselfe to
 a higher title, but an humbling him-
 selfe to a lower Calling : and as not re-
 ceiving it from a Predecessor who is
 before all, so never leaving it to a Suc-
 cessor who is after all.

This is the place where my Soul
 shall dwell, here will I pitch my Ta-
 bernacle : Only, O Lord, let me be ta-
 ken into the number of thy Subjects,
 and indue me with the priviledges of
 thy Kingdome, and I will freely and
 faith-

faithfully serve thee for ever. Other Lords besides thee have heretofore ruled us, but now we will remember thee only, and only thy name.

When we make this Petition to God that his Kingdom may come, we should do well to remember a Petition which God makes to us; *My Sonne, give me thine heart*: for unlesse we give God our hearts, whither do we think this Kingdom should come? For if it come to the ears, as often times it makes offer at the hearing of Gods Word, it findes that a thorow-faire which lyes open on every side, and no fit place to make a residence in, and therefore commonly goes away as it came, and makes no stay there. And if it come to the eyes, as sometimes it doth at the sight of Gods workes, it findes them not able to stay long open, but must have their windows shut in, and so are apt to keep it out: or if they stand open, they are apt to let in vanity, which this Kingdom likes not, and therefore cannot abide to abide there neither, but vanish away. And indeed, these are the out places, this Kingdom loves to be within us, as
Christ

Christ saith : *The kingdome of God is within you.* And we have no place within us fit to make a seat of a Kingdom but only our heart, and this indeed hath no back doore to let it out, as the eare hath : nor no Percullis to keep it out, as the eye hath : but it hath a large entrance, and a boundles circuit, and therefore most fit to give this Kingdom entertainment. And yet as fit as it is, God will not have it unless we give it him : and he will not have it so neither, unless we give it him all : for it is against his nature to have a Partner, and he cannot abide to heare of Moyties, either he must have all, or he hath nothing at all : To be a peice for God, and a peice for the world, is to be all for the world. To conclude, God at all, is to exclude him from all : Wherefore O my Soul, mangle not thy heart in giving it to God, but give it him all, and think thy selfe happy that he will take it all : For the more he possesseth it, the freer he maketh it : the more he dwelleth in it, the fairer he builds it : the more he reigneth in it, the more richer he adornes it. O my Lord God, that thou
wouldest

wouldest come and dwell in my heart as the owner of it, and reigne in my heart as the King of it : I should not then envie the Pallaces of Princes, nor the Kingdoms of the Earih : seeing I should have within my selfe a Pallace and a Kingdome, not only to equall but far to exceed them.

O what happineſſe will this Kingdom bring, and wherein doth happineſſe conſiſt? If in dainty fare? we ſhall all eat and drink with Chriſt at his Fathers Table. If in fine cloathes? we ſhall all be cloathed, in long white Robes. If in curious muſick? we ſhall heare the quire of Angels continually ſinging. If in knowledge? we ſhall know, as we are know. If in dominion? we ſhall judge the Angels. If in joy? our joy ſhall be full, and none ſhall be able to take it from us. If in glorious ſights? we ſhall ſee the bleſſed face of God, which is the glory of all ſights, and the ſight of all glory.

O happy Kingdom, ô happy coming, ô happy we to whom it ſhall come; that we can never be attentive enough in praying, never earneſt enough in longing that this Kingdome may come.

The

The next is, *Thy will be done in earth as it is in heaven.* It is a fearefull thing to make this Petition to God ; if we doe not withall make it a rule to our selves, that all the actions of our life may be squared by it.

And therefore, O my soule, if matter of profit be offered to thee, lay it to this Rule ; whether it be to the will of God, or no : for if it be not, what great advantage soever it make shew of, account it but losse. If matter of honour be offered unto thee, lay it to this Rule, whether it be according to the will of God, or no : for if it be not, what great advancement soever it pretend, account it but shame. If matter of pleasure be offered unto thee, lay it to this Rule, whether it be according to the will of God, or no : for if it be not, what pleasing suggestion soever it hath, account it but misery. It was conceived by *Ahab*, that it would be for his profit, to buy *Naborhs* Vineyard ; but when he would not lay it to this Rule, he paid for his purchase, with his blood to doggs. It was pretended to *Pharaoh*, that it would be for his honour, to pursue the *Israelites*: but

but when he would not lay it to this Rule, he perished himselfe, and all his Host in the red Sea. It was suggested to *Salomon*, that it would be for his pleasure, to entertaine the love of strange women : but when he would not lay it to this Rule ; God laid it to his charge, both raising up adversaries against himselfe, and renting the Kingdom from his Sonne to his servant. We must therefore endeavour to make it a Rule to our selves first, and then we may safely make it a Petition to God : otherwise, if we say, *Thy will be done*, and intend not to doe it : we shall but turne the Petition from active to passive : Gods will into his anger, and draw it downe to be done upon us in earth, as it was done upon the Angels in heaven.

Many, can say this Petition devoutly enough, so long as they understand it not ; but when they are tould how Christ said it, *Not my will, but thy will* ; and thereby come to know, that for praying to doe Gods will, is to pray against doing their owne wills, against their unlawfull lusts, against their covetous desires, against their ambitious designs

designes, against their malicious practises, and such like. Then it stricks cold to their hearts. Their tongues cleave to the rooſe of their mouthes : and they could wiſh the Petition might never be made.

But he that underſtands it, and yet ſtands to it ; he that ſpeaks it, more from his heart, then with his tongue ; he that is reſolved to ſay it, becauſe he ſaith as he is reſolved, this man makes it a prayer for himſelfe, and an *Hallelujah* to God, and ſhall reape the fruit of both in the due time : to the other it proves but as the Sacrifice of fooles : and if it make a noiſe, it is but as the tinkling of a Cymball. Muſick at which God ſtops his eares, onely the Devill makes himſelf meery.

O Lord God, let it be the pleaſure of thy will, that I may take pleaſure in doing thy will : for unleſſe it be thy pleaſure, it can never be my will : for though we may be good followers, yet we are no good beginners, & therfore, though it pleaſe thee to ſay, turne unto me, and I will turne unto you : as though we ſhould begin firſt, yet we
are

are faine to returne it back, and say :
Turne us O Lord, and, we shall be turned. For we, God knowes, are too unweldy to turne us of our selves, it must be done by strong hand, and none hath strength enough to doe it : but thou O God, who art the God of strength.

And if we would strive as much with the Angels for holinesse, as we doe with men for place, and dignity, we should finde God as ready to take our parts, as he was to take our Nature, and by such a help, of such a helper, we should be able to make good our saying : *Thy Will be done in earth as it is in Heaven.*

O Lord God, If I cannot be like thee in holinesse : yet let me be like the Angels in obedience, and if I cannot attaine to neither, let me at least, aspire to both, and what I want in power and performance, make me to supply with Vowes and Payers.

And here now seemes a fit place to sit down and wonder, at the unspeakable love, and bounty of God, expressed towards us, in these three Petitions; for
by

by the first, we are assured of eternity: by the second of a Kingdom: by the third, to be like the Angels: or if we like it better to say; by the first, we are informed what we shall be as Angels: by the second, what we shall have, a Kingdom; by the third, what we shall do; the will of God.

These are blessings worthy to come from a heavenly Father; these are rewards, which worthily become a bountifull Master.

And now, let the swine (flesh and blood) go murmur against God, that he is a hard Father, and a bad Master: and that there is no profit in serving him, because he gives them not the mire of the world to wallow in: as though he had no other way to expresse his favours, but by clods of earth.

But do thou, ô my soule, meditate upon these Petitions, and in them, upon these blessings, and in these, upon the infinit love, and bounty of God: and think how happy thou art to have such a Father: how much thou art bound to love such a Master: and think not much to love him with thy whole heart,

heart : seeing he hath blessings to bestow upon thee, which cannot enter into thy heart.

Think not much to submit thy self wholly to his will, seeing, his will is, to give thee beauty for ashes: the oyle of gladnesse for mourning, that we shall ever find it, a most happy thing for us to say, *Thy will be done in earth, as it is in heaven.* But why do we say, *thy will be done in earth*, which is done in earth already : and that by creatures, which one would think we are never able to do it : He hath set bounds to the Sea, which it must not passe, and the Sea as raging as it is, and provoked by all the Rivers of the earth, that come running into it, as it were for the nonce, to make it passe its bounds, yet keepes it self precisely within the limits : He hath appointed the earth to stand still, and not for to move, and the earth, though but hanging in the Ayre, and nothing at all to hang upon : yet offers not so much, as once to stir : He hath charged the Trees to bring forth fruit, and the Trees, though almost even killed with cold of winter, and threatened with the tempests of the spring, yet

yet takes heart to come forth, and seeme to rejoyce, they can do as they are bidden.

The very beasts, though never so wild and savage, yet observe the properties of their kind, and none of them inroach upon the qualities of another.

And why all this? but only to do the will of God, and that which may seeme more strange: The flowers come out of the dirty earth, and yet how neate and cleane, out of the unsavory earth, and yet how fresh and fragrant? out of the sower earth, and yet how mellifluous and sweete? out of the duskish earth, and yet how orient, and virmillion? out of the unshapen earth, and yet in what dainty shapes? in what curious formes? in what inamilings? and diapers of beauty? as if the earth would show, that for all her being cursed, she had somthing yet of *Paradise* left: And why all this? but only to do the will of God. And why then should there be complaining, as though the will of God, were not done in earth.

O wretched man, it is only thy self, that is out of tune, in this harmony.

Man

Man that should be best, is of all the worst; that should be cleanest, is of all the foulest; that should be most beautifull, is of all the most deformed; most full of graces, yet most void of grace; of most understanding to direct his will, yet of least will to follow the direction of understanding. Man indued with celestially qualities, yet leaves them all, to inroach upon the qualities of every beast: upon the obscenity of swine in drunkenness, upon the greediness of Cormorants, in covetousness, upon the craftiness of Foxes in fraud: upon the cruelty of Tygers, in malice, as if he would strive to exceede his first parents in transgressing, and try whether God had any greater punishment left, then casting out of *Paradise*. That if Christ would have served us in our kind, and as we deserve, he needed not to have gone for patterns to heaven, he might have found patterns, good enough for us amongst the meanest Creatures of the earth.

And as he could the Pharisees, that the Queen of the *South*, should rise up in judgement against them, so he might have told us, the flowers, the

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Man

trees, the beasts, shall all rise up in judgement against man. That we have more need to say. O that my head were waters, and mine eyes a Fountain of teares, that I might weep day and night.

Then after trees and beasts have done Gods will, to come after them all, but with only saying. *Thy Will be done in earth as it is in Heaven.*

O God so frame our wills, that they may be fit links, to be fastned to this Chaîne of thy will, that as one link drawn on, drawes on another: so our spirits being guided by thy grace, may be guides to our flesh, and that our flesh, as living by thee, may live to thee, knowing, that though the way of thy will may be troublesome, in the going, yet the journey shall be comfortable in the ending; and though it be the secret of thy will, that in doing it, we shall meete with many crosses, yet it is the purpose of thy will, that by doing it, we shall purchase many joyes, and therefore can have no cause to make us a fraid to say. *Thy will be done in earth as it is in Heaven.*

And

And now having thought these Petitions to be for such most proper, let us conforme our selves according to them. When we say, *Hallowed be thy Name*, let us lift up the voyces of our hearts, as if we were now joyning with the Angels, in singing their Hallelujah. When we say, *Thy Kingdome come*, let us raise our thoughts, as now offering to set our hands to the Petition of the Saints in heaven: When we say, *Thy will be done*, let us fix our minds wholly as in the solemnity of dedicating of our selves to God, with all the faithfull upon earth. When we say, *Give us this day our daily bread*, let us humble our selves, as being in state of other Creatures, and are glad to joyne with them in their common suit. When we say, *Forgive us our trespasses*, let us think our selves enrolled in the company of Penitents, and as the greatest sinners chosen speakesmen to present their supplication. And when we say, *Leade us not into temptation*, let us acknowledge our selves in the number and weaknesse of little Children, and are glad to joyne with them in crying for help; that the

Angell of Infants, which alwaies behold the face of God, may be employed by him to work our deliverance.

But what should be the cause that in the three latter Petitions we seem to be altogether for our selves, as appears by our saying, *Give us, Forgive us, Deliver us*; but in the three former there is no mention of us at all, as though we were no parties to them at all? Is it not that we are, or ought to be more jealous of Gods honour, than carefull of our owne benefits? And therefore when we say, *Hallowed be thy name*, we dare not say, of us, least we should make God a Musick of too few voyces. And when we say, *Thy Kingdome come*, we dare not say, to us, least we should assigne his Kingdome too small a Territory. And when we say, *Thy Will be done*, we dare not say, by us, least we should stint God in the number of his servants. But we say, *Hallowed be thy name*, and stop there, that so no mouth may be stopped from hallowing it. We say, *Thy Kingdome come*, but name not whither, that so it may be intended to come

come every whither. We say, *Thy will be done in earth*, but tell not by whom in earth, that so it may be done by all in earth.

Many would desire to know, and prize it at a great rate, how they might get the knowledge to be assured when their sins are forgiven, and yet it is a knowledge easily to be had, and every man may tell himselfe; for if thou findest in thy heart a loathing of thy former sins, and a resolution to continue in amendment of life, and specially a fixed charity to forgive others; thou mayest be assured thou art in the favour of God, and all thy sins past are forgiven thee; but if thou continuest to take delight in thy former sins, and art unresolved in reforming thy courses; and especially, if thou findest in thy self a desire of revenge, and art implacable towards others, thou mayest then be assured thou art still in the state of Gods displeasure, thy sins are not yet forgiven; for, these things are not only the signes, but the certaine effects of Gods forgiving of us, when we confesse, and be grieved for our owne trespasses to

him, and are compassionate and relenting to the trespasses of others to us.

There is no deed so acceptable to God, as to take all thankfully which he laies upon us ; for not to murmure, or not to cast our eyes upon vanity, are in themselves any great matters ; but when a man murmures not in adversity, which gives so many causes of impatience ; or when a man casts not his eyes upon vanity in prosperity, which ministers so many occasions of allurements, this is a man after Gods owne heart ; and this is one to whom the Devill may say, as he said to Christ, *Art thou come to torment us before the time ?* but the difficulty of doing this, and the danger of not doing this, gives us all just cause to say, *Leade us not into temptation.*

O my Soul, if thou canst not be strong enough to resist sinne, be humble to confesse it with contrition ; dissolve into teares for that which is past, resolve upon amendment in that which is to come ; and if thou canst do this, thou shalt finde it the true balme of *Gilead*, and though thy sins were as red as scarlet, they shall be made as white as snow.

And

And more, to speak of hallowing Gods name: it may not be unfit to consider the three first Petitions, as they are only hallowings, or Hallelujas: for observing the difference of the songs, we shall perceive the difference of the singers.

The first when we say, *Hallowed be thy name*, is the Hallelujah of Angels, and we may truly say, is the song of songs: not only, because it is sung without ceasing: but because it shall be sung without ending, and is both the cause and the effect, both the signe and the substance of our eternal happines.

The second (when we say) *Thy Kingdom come*, is the Hallelujah, of the Saints in Heaven, and is an aspiring to the first: but an aspiring in a very near degree, near in distance, though remote in existence: for they are in assurance of attaining, and do but tarry the time, but the time will not be, till time will not be.

The third, (when we say, *Thy will be done*) is the Hallelujah of the Saints on earth: and is an aspiring to the second; but an aspiring in a remote degree: for while they are in the world, they

they are subject to all the rubs of the world: while they live in the flesh, to all infirmities of the flesh: yet they have a confidence, though no assurance, or an assurance, though but in confidence: and therefore are remisse, but not dejected, bould, but not presumptuous, not out of heart, not out of feare.

And may it not here be observed, that as we begin in saying, *Hallowed be thy name*, so we end in acting the hallowing it: and our first and last words, are all for his glory, who is the first and the last: And these three Attributes, seeme to answer to our three first Petitions: *Hallowed be thy name, for thine is the glory: Thy Kingdom come, for thine is the Kingdom: Thy will be done, for thine is the power.*

And we seeme to sing, not only in the first, an unisone with the Angels: but in all the three, the same ditty with the Saints in Heaven, for their Hallelujah is, *Thou art worthy, ô Lord, to receive glory, and honour, and power: and ours here, Thine is the Kingdom, the power and the glory: That having sung the song of Saints and Angels here on the earth:*

earth: we may be admitted, into the
quiere of Saints and Angels in Heaven,
and sing eternally, thou art worthy, ô
Lord, to receive glory, and honour, and
power: *for thine is the Kingdom, the
power and the glory, for ever and ever,
Amen.*

And now, ô my soule, consider how
perfect a prayer this is: where are the
Petitions of men and Angels, the Peti-
tions of the Church millitant, and tri-
umphant, the Petitions of innocent In-
phants, penitent sinners, and faithfull
beleevers: And then hearken what mu-
sick it makes in Gods eares, how plea-
sing, where the songs are all of Christs
own setting, how mellodious; where
they are all such sweet singers: how
lowd, where there are so many voyces:
especially, when this quire of singers,
which hitherto have sung their parts
apart, shall all joyne their voyces to-
gether in that sacred Antheme. *For
thine is the Kingdome, the power, and
the glory.* And so end all, in that which
is the end of all: and is it selfe with-
out end; the glory of God.

The children of God, begotten a

new by the Holy Ghost, can never fall from being like him that begat them : and therefore doe they much dishonour God, who in words doe professe they are his Sonnes, and yet in their actions, they resemble the Image of Sathan.

It were a great blemish to a godly man, to be wrongfully suspected to be the father of a wicked Son ; much more is God dishonoured, by such as would seeme to be, but are not of his seed. For they that are of God, indeed, cannot but in some measure resemble him, in being righteous, as he is righteous : that is, by casting off the old man, which is corrupt, thorough deceivable lusts, and to put on the new man, which after God is created in righteousness and true holiness.

This casting off, and putting on, doth teach us, that there is in us something that befits us not to retaine, if we will be the true Sonnes of God : not by reputation amongst men, but by imputation in Christ. What is to be cast off, and what is to be put on, is plainly expressed in the Apostles words,

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words, namely, to cast off all decei-
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dowment of all heavenly graces ; a-
mong which, none is of that singular
force, vertue, and effect, as is, zealous,
and hearty prayer, in faith unfained ;
which none can effectually make, but
such as have put on this new man. For
the old man knoweth not how to
pray, being clothed with corruption :
and blinded with the mist of igno-
rance.

The new man onely shaped in ho-
lineffe, knoweth to whom, when, in
whom, for what, and how to pray :
all which circumstances, are duely to
be considered in Prayer : and yet none
of these, doth the naturall man ; that
is, the olde man, truely appre-
hend : and consequently, the lip-la-
bour that he pretendeth, to bestow in
prayer, is not onely, not profitable,
but sinfull.

To pray unto God with the lips, for
any corporall benefit, and yet to have
the eye of the heart, fixed in confi-
dence

dence upon naturall meanes, is a kind of spirituall Adultery.

For, what man is he, that having a wife, outwardly affable, using words of love unto him, and yet her heart set upon another man, will not think her a faithlesse and unchaste wife? And is God lesse jealous thinke wee? who craveth our hearts, when we shall worship him in words, and outward shew of works? when our Consciences cannot but tell us, that we aske that of God, which we inwardly believe more probably, and possible to be obtained, by meanes without him.

Is not this a falsifying of our faith, and dissembling of our prayers? Is not this a manifest breach of the Law, that sayes, *we shall have no other Gods, but JEHOVAH.* As also, *not to take his Name in vaine, as they doe, which call upon him with their lips, their hearts farre from him.*

God requireth not our prayers, because he hath neede of them; as a service beneficiall, or profitable unto him; but because we have need of his graces, and blessings, and that he loveth

loveth us, in his beloved Sonne, he willeth us to pray unto him for every spirituall and corporall blessing : And although it be true, that he knowes whereof we have need : yet in common reason, he that wanteth, and disdaines to ask, he is not worthy to receive that whereof he hath need.

And heavily it will befall them, who having received so many blessings at Gods hands, are no whit the more moved to love him : And so many threats for their unbeliefe, and ingratitude, and yet not moved to feare him.

Will they not be drawne, then from their deceiveable vanities ? Will they rather then for lesse then an Aple, or a messe of Pottage, disclaime their Birth-rights and lose that Kingdom, and Crowne, so dearly purchased for the faithfull.

Nay, were losse of it all, it were not so horrible : If a man missing the good promised, could avoid the danger threatned, it would something mitigate the dispairing Conscience, and ease the troubled minde. If after

ter death, there were neither life nor death : If a man might have no being, nor feele, nor endure torment ; though he had no comfort, it were a kinde of ease to the carnall minde, that knoweth no other heaven, then the profits and pleasures of this life. Nor feareth other Hell, then the misery, penury, and afflictions of the same.

But the case is otherwise : They that misse the Kingdome of heaven, by not beleeving the promises of God, by not praying unto God, for direction in the course of their lives, may assure themselves, though they seeme not yet to beleve it : that there remaines for them, and attends them, the god of darknesse, and the Angel of Horrour, and of Torment.

But possesse thou me, my sweet Sovereigne, and raigne in my body, by obedience to thy Lawes : and in my soule, by confidence in thy promises.

Frame my tongue to praise thee,
my knees to reverence thee, my
strength

Strength to serve thee, my desires to
covet thee, and my heart to love and
imbrace thee. And as thou hast for-
med me according to thine Image,
so frame me according to thy will. And
as thou hast made me a vessell by the
stampe of thy creation, to serve thee
here on Earth, so make me a vessell
of Honour by the priviledge of thy
grace to serve thee in thy ever-
lasting Kingdom, sweet Fa-
ther I beseech thee.

Com-



Comfortable Sentences for such that are afflicted.

Come and let us returne unto the Lord, for he hath torne, and he will heale us, he hath smitten, and he will bind us up, Hos. 6. 1.

I know, O Lord, that thy judgements are right, and that thou in faithfulness hast afflicted me, Psal. 119. 75.

We have had the fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of our Spirits, and live; for they verily for a few dayes did chastice us after their owne pleasure, but he for our profit, that we might be partakers of his holinesse, Heb. 29. 10.

There hath no temptation taken you but such as is common to man, but God is faithfull, who will not suffer you to be temptred above that you are able, but will with the temptation make way to escape, that yee may be able to beare it, 1 Cor.

For his anger endureth but a moment,
in his favour is life; Weeping may endure
for a night, but joy commeth in the mor-
ning, Psal. 30. 5.

He Will not alwaies chide; neither Will
he keep his anger for ever, Psal. 103. 9.

For the rod of the Wicked shall not rest
upon the lot of the righteous, least the
righteous put forth their hands to iniquity,
Psal. 125. 3.

For yet a very little While, and mine
anger shall cease in their destruction, Esa
10. 25.

Come my people, enter into thy Cham-
bers, and shut the doores about thee, hide
thy selfe as it were for a little moment,
untill the indignation be over-past; Esay.
26. 20.

For a small moment have I forsaken
thee; but in great mercies Will I gather
thee; in a little wrath I hid my selfe from
thee for a moment, but With everlasting
kindnesse Will I have mercy on thee, saith
the Lord thy redeemer, Esay 54. 7, 8.

For I Will not contend for ever, neither
Will I be alwaies wroth, for the Spirit
should faile before me, and the Soules
which I have made, Esay 57. 16.

For I am mercifull, saith the Lord thy
redeem-

redeemer, and I Will not keepe anger for ever, Jer. 3. 12.

So Will I make my fury towards thee to rest, and my jealousie shall depart from thee, and I Will be quiet, and Will be no more angry, Ezek. 16. 42.

Who is a God like unto thee, that pardons the iniquity, and passeth by the transgressions of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy, Micha. 7. 18.

For our light afflictions which is but for a moment, worketh for us a farre more exceeding and eternall waight of glory, 2 Cor. 4. 17.

For like as a Father pittiyeth his Children, so the Lord pittiyeth them that feare him: for he knoweth our frame, he remembereth we are but dust. Psalme 103. 13. 14.

Sing O heavens, and be joyfull O earth, and breake forth into singing O mountaines, for God hath comforted his people, and will have mercy on his afflicted: but Sion, said the Lord, hath forgotten me. Can a woman forget her sucking Child, that she should not have compassion on him: yea, they may forget: yet Will not I forget thee, Esa 49. 13, 14, 15.

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For the needy shall not alwaies be forgotten, the expectation of the poore shall not perish for ever, Psal. 9. 18.

In all their afflictions he was afflicted, and the Angell of his presence, saved them in his love, and in his pittie he redeemed them, and he bare them, and he carried them all the dayes of old, Esay 63. 9.

Behold, happy is the man whom God correcteth, therefore despise not the chastening of the Almighty, Job 5. 17.

Blessed is the man whom thou chastenest, O Lord, and teacheest him out of thy Law, that thou mayest give him rest for the dayes of adversity, untill the pit be digged for the wicked: Whom he loveth he correcteth, even as the Father the Son whom he delighteth; therefore despise not the chastening of the Lord, neither be weary of his correction; for it is good for me that I have been afflicted, that I might learne thy Statutes, Psalme 94.

2, 13.
Whofed thee in the Wildernesse with Manna, which thy Fathers knew not, that he might humble thee, and that he might prove thee, to doe thee good as thy latter end, Deut. 8. 16.

For we know, that all things worke together

together for good to them that love God
to them that are called according to his
purpose, Rom. 8. 28.

My brethren, count it all joy when ye
fall into divers temptations, knowing that
that the trying of your faith worketh per-
fitee, James 2. 3.

Though he fall, he shall not be utterly
cast downe, for the Lord upholdeth him
with his hand, Psal. 37. 24.

God will lighten our darknesse, he will
keep the feet of his Saints, he will not for-
sake them, nor forget their complaint, that
they shall not be confounded, in time of
trouble he will hide them, Psal. 18. 28.

His Angels shall pitch about them, he
will heale them, and take all sickness
from them, they shall not feare their ene-
mies, but will make their enemies afraid
of them, be avenged of their enemies : he
will repent him of the evill pronounced
gainst them. They cry, and the Lord
heareth them, and delivereth them out
of all their troubles. Many are the trou-
bles of the righteous, but the Lord deli-
vereth them out of all, Psal. 34. 7.

But the salvation of the righteous is
of the Lord, he is their strength in the time
of trouble, and the Lord shall help them

love God deliver them, he will deliver them
 from the wicked, and save them, because
 they trust in him, Psal. 37. 39. 40.

Comfortable Sentences concerning earthly Blessings.

First, seek the Kingdome of God, and
 his righteousness, and all good things
 shall be added unto you, Mat. 6. 33.

Taste, and see, that the Lord is good,
 in time: blessed is the man that trusteth in him. O
 8. 28. Feare the Lord yee his Saints, for there is
 nothing to them that feare him. The Li-
 sicknes doe lack and suffer hunger, but they
 that seeke the Lord lack nothing, Psal.
 4. 8, 9, 10.

The Lord is a sunne and shield, and no
 good thing will he withhold from them
 that walke uprightly, Psal. 84. 12.

Trust in the Lord, and doe good, so
 shalt thou dwell in the Land, and verily
 thou shalt be fed: delight thy selfe in
 the Lord, and he will give thee thy de-
 sires of thy heart: Commit thy way unto
 the Lord, trust also in him, and he shall
 bring it to passe: For the meeke shall

inherit the earth, and shall delight themselves in their abundance of peace: a little that a righteous man hath, is better then the riches of many wicked, Psal. 37. 3, 4, 5.

O how great is thy goodnesse, which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee before the sonnes of men. Psal. 31. 21.

The Lord is good, and his tender mercies is over all his workes, for seeing godliness hath the promises of this life, as well as of the life to come. He will dwell with his and not forsake them, that he will love and blesse his people, that he will be their God, will rejoyce over them to doe them good, will compasse them with favour as with a shield: will keepe his Covenant with them, that he will set peace in their borders, and prosper them in all they goe about, Psal. 145. 9.

My Sonne, forget not my Law, but let thine heart keepe my Commandements; for length of days, and long life, and peace shall they adde to thee: length of dayes is in her right hand, and in her left hand riches and honour. She is a tree of life to them that lay hold upon her, and happy

every one that retaineth her, Prov. 3.
2, 16.

If thou wilt diligently hearken to the
voice of the Lord thy God, and wilt doe
that which is right in his sight, and wilt
give eare to his Commandements, and
keepe all his Statutes, I will put none of
these diseases upon thee which I put upon
the Egyptians, for I am the Lord that
healeth thee, Exod. 15. 26.

Honour the Lord with thy substance,
and with the first fruits of thine increase:
so shall thy Barnes be filled with plenty,
and thy Presses shall burst with new wine,
Prov. 3. 9. 16.

He that soweth bountifully shall reape
bountifully and God is able to make all
grace to abound towards you, that yee al-
waies having all sufficiency in all things,
may attaine to every good worke: 2 Cor.
9. 6. 8.

So shalt thou finde favour, and good
understanding in the sight of God and
man, Prov. 3. 4.

And I will give peace in the Land, and
ye shall lye downe, and none shall make
you afraid, Levit. 26. 6.

Behold, my servants shall rejoyce, but
ye shall be ashamed: Behold, my servants
shall

shall sing for joy of heart, but yee shall cry
for sorrow of heart, Esay 65. 13, 14.

Pray for the peace of Jerusalem, the
shall prosper that love thee : Peace be
within thy walls, and prosperity within
thy pallaces, Psal. 122. 6, 7.

Then shalt thou walke in thy way safe-
ly, and thy foote shall not stumble, Prov.
3. 23.

The name of the Lord is a strong tower
and the righteous run unto it, and is safe.
Prov. 18. 10.

But who so hearkneth unto me shall
dwell safely, and be quiet from the feare
of evill, Prov. 1. 33.

He shall deliver thee in six troubles,
yea in seven there shall no evill touch
thee : in famine he shall redeeme thee
from death, and in warre from the power
of the sword : thou shalt be hid from the
scourge of the tongue, neither shalt thou
be afraid of destruction when it com-
meth, Job 5. 19, 20, 21.

He will honour those that honour him,
and bring forth their righteousness as the
light, and their judgement as the noone
day, Prov.

For I will have respect unto you, and
make you faithfull, and multiply, and
establishe

establiſh my Covenant with you. Levit. 26. 9.

And he will love thee, and bleſſe thee; and multiply thee, he will alſo bleſſe the fruit of thy wombe, and the fruit of thy Land, thy corne, and thy wine, and thine Oyle, the increaſe of thy kine, and the flocks of thy ſheepe. Deut. 7. 13.

Thou ſhalt know that thy ſeede ſhall be great, and thy off-ſpring as the graſſe of the earth. Job 5. 25.

The Lord ſhall increaſe you more, and more, you and your Children. Pſal. 115. 14.

Thy wife ſhall be as the fruitfull vine by the ſides of thy houſe; thy Children like Olive plants round about thy Table; yea thou ſhalt ſee thy Childrens Children, and peace upon Iſrael. Pſal. 128. 3. 6.

I have been young, and now am old, yet have not ſeen the righteous forſaken, nor his ſeed, begging bread; he never mercifull, and lendeth, and his ſeed is bleſſed. Pſal. 37. 25. 26.

The juſt man walketh in his integrity, his Children are bleſſed after him. Prov. 20. 7.

J

I will

I will power my spirit upon thy seed, and my blessing upon thy off-spring, and they shall spring up among the grasse as willowes by the water courses, Esay. 44.

3. 4.

And their seed shall be known among the Gentiles, and their off-spring among the people; All that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Esay. 61. 6.

I will give them one heart, and one way, that they may heare me for ever, for the good of them and of their Children. Jer. 32. 9.

The Children of thy Servants shall continue, and their seed shall be established before thee. Psal. 102. 28.

Though hand joyn in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered. Prov. 11. 21.

In the feare of the Lord is strong confidence, and his Children shall have a place of refuge. Prov. 14. 26.

All thy Children shall be taught of the Lord, and great shall be the peace of thy Children. Esay 54. 13.

For

*For God will shew mercy to them
that love him, and keepe his Comman-
dments.*

Meditations and Re- solutions.

PRide is the greatest enemy to
reason, and discretion the greatest
opposite to pride; for whiles wisdom
makes Art the Axe of nature, pride
makes nature the Axe of Art: The
wise man shapes his apparell to his
body; the proud man shapes his body
by his apparell: Tis no marvel then, if
he know not himself, when he is not
to day like him he was yesterday.

And lesse marvell, if good men will
not know him, when he forgets him-
self, and all goodnesse.

I should feare whilst I thus change
my shape, least my maker should
change his opinion, and finding me

not like him he made me, reject me as none of his making.

I would any day put off the cause of my apparell, but not every day put on new fashioned apparell; I see great reason to be ashamed of my pride, but no reason to be proud of my shame.

Hipocricy desires to seeme good, rather then be so: honesty desires to be good, rather then seeing so: The worldlings purchased reputation by the sale of desert: wise men, by desert with the hazard of reputation.

I would do much to heare well, more to deserve well, and rather lose opinion then merit.

It shall more joy me that I know my self what I am, then it shall grieve me to heare what others report me. I had rather deserve well without praise, then do ill with comendation.

There is nothing more certain then death, nothing more uncertain then the time of dying.

I will therefore be prepared for that at all times, which may come at any time, must come at one time or

another : I shall not hasten my death by being still ready, but sweeten it: It makes me not dye the sooner, but better. Had I not more confidence in the truth of my Saviour, then in the traditions of men: poverty might stagger my faith, and bring my thoughts into a perplexed purgatory, wherein are the poor blessed, if pardon shall be only by expence? Or how is it hard for a rich man to enter into Heaven, if money may buy out the past, present, and future sins of himself, his deceased and succeeding progenie? If Heaven be thus sold, what been fit has my poverty, by the price already paid? I find no happiness in rooms on earth. 'Tis happiness for me to have room in Heaven.

Nature bids me love my self, and hate all that hurt me; Reason bids me love my friends, and hate those that envy me; Religion bids love all, and hate none; Nature sheweth care, Reason wit, Religion love, Nature may induce me, Reason perswade me, but Religion shall rule me.

I will hearken to Nature in much, to Reason in more, to Religion in all.

Nature shall make me carefull of my self, but hurtfull to none; Reason shall make me wise for my self, but harmlesse to all; Religion shall make me loving to all, but not carelesse of my self: I may heare the former, I will harken only to the latter; I subscribe to somthings in all, to all things in Religion.

A large promise without performance, is like a false fire to a great peece, which dischargeth a good expectation, with a bad report: I will fore-think what I will promise, that I may promise but what I will do: Thus whilst my words are led by my thoughts, and followed by my actions, I shall be carefull in my promises, and just in their performance: I had rather do, and not promise, then promise, and not do.

I cannot see two Sawyers work at a pit, but they put me in mind of the *Pharisee*, and the *Publican*, the one casts his eye upward, whiles his actions tend to the pit infernall

The other standing with a dejected coun-

countenance, whiles his hands and heart move upward.

'Tis not a shame to make shew of our profession, so we truly professe, what we make shew of. But of the two, I had rather be good and not seeme so, then seem good, and not be so: The *Publican* went home to his house, rather justified then the *Pharisee*.

When I see leaves drop from their Trees in the beginning of *Autumne*: just such think I, is the friendship of the world; whiles the sap of maintenance lasts, my friends swarme in abundance, but in the winter of my need, they leave me naked; He is a happy man that hath a true friend at his need; but he is more truly happy that hath no need of his friend.

When I see the heavenly Sun, buried under earth, in the evening of the day, and in the morning to find a resurrection to his glory, why (think I) may not the Sonnes of Heaven buried in the earth, in the evening of their dayes, expect the morning of their glorious resurrection? Each night is

but the past dayes funerall, and the morning his resurrection.

Why then should our funerall sleepe be other then our sleepe at night? why should we not as well awake, to our resurrection, as in the morning? I see the night is rather an intermission of day, then a deprivation; and death rather borrowes our life of us, then robs us of it: since then the glory of the Sun, finds a resurrection, why should not the Sons of glory? since a dead man may live again, I will not so much looke for an end of my life as waite for the coming of my change.

A bad great one, is a great bad one; for the greatnesse of an evill man, makes the mans evill the greater.

It is the unhappy priviledge of authority, not so much to act, as teach wickednesse, and by a liberall cruelty, to make the offenders sin not more his own, then others.

Each fault in a leader is not so much a crime, as a rule for error. And their vices are made, (if not warrants yet) presidents for evill.

To sin by prescription, is as usuall as
dam.

damnable, and men run post in their journey, when they go to the Devill with authority: when then the vices of the rulers of others, are made the rule for vices to others, the offences of all great ones, must needs be the greatest of all offences; either then let me be great in goodnesse, or else it were good for me to be without greatnesse.

My own sins are to heavy for me: why then should I load my self with others offences.

There is no security in evill society; where the good are often made worse, the bad seldom better: for it is the peevish industry of wickednesse, to find, or make a fellow, 'tis like they will be birds of a feather that use to flock together: For such doth their conversation make us, as they are with whom we use to converse.

I cannot be certain, ~~not~~ to meete with ill company, but I will be carefull not to keep with evill company. I would willingly sort my self with such as shall teach, or learn goodnesse. And if my Companion cannot make me better, nor I him good: I will ra-

ther leave him ill, then he shall make me worse.

It is the apish nature of many for to follow rather example, then precepts, but it would be the safest course of all, to learn rather by precept then example. For there is many a good Divine, that cannot learn his own teaching. It is easier to say, this do, then to do it: when therefore I see good Doctrine with an evill life, I may pittie the one, but I will practice the other. The good sayings belong to all, the evill actions only to their Authors.

I see corruption so largely rewarded, that I doubt not, but I should thrive in the world, could I get but a dispensation of my Conscience for the liberty of trading.

A little flattery would get me a great deal of favour, and I could buy a world of this worlds love, with the sale of this little trifle honesty.

Were this world my home, I might perhaps be trading; but alas, these Marchandize yeild lesse then nothing in heaven; I would willingly be quiet

quiet with the world, but rather at
peace with my Conscience; the love
of men is good, whilst it lasteth; the
love of God is better, being ever-
lasting.

Let me trade then for those heaven-
ly Marchandize: If I find those other
in my way, they are a great deal more
then I looke for, and (within little)
more then I care for.

As faith is the evidence of things not
seen, so things that are seen, are the
perfecting of faith.

I believe a tree will be green when
I see him leafelesse in winter. I know
he is green, when I see him flourishing
in Summer. It was a fault in *Thomas*,
not to believe till he did see. It were a
madnesse in him not to believe when
he did see. Beleeve many times ex-
ceedes Reason, not oppose it, and faith
be often above sence, not against it.

Thus whiles faith doth assure me,
that I eat Christ effectually, sence
must assure me, that I tast bread re-
ally.

For though I oftentimes see not
these things that I believe; yet I am st
still

still believe those things that I see.

The Crosse is but a signe of Christ crucified, Christ crucified the substance of the Crosse, the signe without the substance is as nothing: the substance without the signe is all things. I hate not the signe, though I adore but the substance, I will not blasphemee the Crosse of Christ, I will not worship but Christ crucified, I will take up my Crosse, I will love my Crosse, I will beare my Crosse, I will embrace my Crosse, yet not adore my Crosse, All knees shall bend in reference to his name, mine never bow in Idolatry to his Image.

As the giver of all things, so each receiver loveth a chearefull giver; for a bargin is valued by the worth of the thing bought, but a gift, by the mind of the party giving, which made the widdowes mite of more worth, then the riches of superfluity. I see then, he gives not best, that gives most, but he gives most that gives best: If then I cannot give bountifally, yet I will give freely, and what I want in my hand, supply by my heart: he gives

well

well that gives willingly.

When I see the Larkers day-net spread out in a faire morning; and himself whirling his artificiall motion; and observes by the reflecting luster of the Sun, on the whirling instrument, not only the merry Larke, and fearfull Pigion, are dazled, and drawn with admiration: but stowter birds of pray, the swift *Merlin*, and towring *Hobby*, are intised to stoope, and gazing on the outward forme, lose themselves.

Me thinks I see the Devills night-nets of intising Harlots fully paralleld, spread out for us; in the vigor of our youth, which with rowling eyes, draw on the lustfulness of affection, and betray the wantonnesse of the heart, and with their alluring glances often make to stoope within the danger of their fatall nets; not only the simple, and carelesse, but others also; men otherwise, wary and wise, who coming within the pull of the net, lye at the mercy of that mercilesse Fowler, to their certain destruction.

Hence, I resolve, when I see such
glasses

glasses, to shun such motions, as assured that these Glasses have Nets adjoyning, those Nets a Fowler attending, that Fowler a death prepared for me, then which I cannot dye a worse. I may by chance, I must of necessity, at some time come within their view; I will at no time come within their danger. I cannot well live in this world, nor at all in the better world, if I be caught in their fatall Nets.

As oft as I heare the *Robin-red-breast* chant it as cheerfully in *September*, the beginning of Winter, as in *March* the approach of the Summer; why should not we (thinke I) give as cheerfull entertainment to the hoary Haires of our ages Winter, as to the Primroses of our youths spring; why not to the declining Sunne in adversity, as (like *Persians*) to the rising Sunne of prosperity; I am sent to the *Ant* to learne industry, to the *Dove* to learne innocencie, to the *Serpent* to learne wisdom; and why not to this Bird to learne Equanimity
and

and patience, and to keep the same tenor of my mindes quietness, as well at the approach of calamitous Winter, as of the Spring of happinesse? And since the *Romans* constancie is so commended, who changed not his countenance with his changed Fortunes; why should not I with a Christian resolution hold a steddy course in all weathers? and though I be forced with crosse Winds to shift my Sayles, and catch at side Winds, yet skilfully to steare and keep on my course by the Cape of good hope, till I arrive at the haven of eternall happinesse.

And now to conclude, Meditation is a busie search in the Storehouse of Fantasie, for some Ideas of matters to be cast in the moulds of resolution, into some formes of words, or actions; in which search when I have used my greatest diligence I finde this in conclusion: that to meditate on the best, is the best of Meditations; and a resolution to make a good end, is a good end of my resolutions.

A



A Morning Prayer.

O Most gracious God and loving Father, we heartily thanke thee for all thy loving kindneses so abundantly shewed upon us : for our Election , Creation , Redemption , mercifull Vocation , Justification , Sanctification , and continuall preservation , and for our assured hope of our Glorification in the world to come.

We praise thy gracious goodness for so mercifully preserving us this night past , and delivering us from all dangers both of soule and body , for that thou hast given us so sweet and comfortable rest , and hast brought us to the beginning of this day : And as thou hast safely preserved us unto this present houre,

houre, from all dangers of this life; so we beseech thee to continue this thy favour towards us this day, and the whole course of our life; suffer us not by vaine assurances of this world to be drawne away into sinne and wickednesse: assist us with thy Grace and holy Spirit, that we spend not our times vainely, or idely, but that we may alwaies be diligently exercised in the duties of our Calling, to the benefit of our Brethren, and discharge of our Conscience: Grant that in all our consultations, words, and workes, we may ever have thee present before our eyes, through Jesus Christ our Lord and Saviour. *Amen.*

An Evening Prayer.

O Most gracious Lord God and loving Father, we heartily thanke thee for all thy mercies, blessings, benefits, and preservations, so abundantly shewed towards us. We doe
praise

praise thy glorious goodnesse for so mercifully preserving us this day past, and delivering us from all perills and dangers both of body and soule, for prospering and preserving us in health and prosperity, for giving us all things necessary for this present life, as health, food, and apparel, and other convenient things needfull; this gracious goodnesse of thine we beseech thee, O Lord, to continue towards us for ever.

And here, O Lord God, we offer up unto thee our selves, and ours, our soules, our bodies; we commend our lives, our meanes, and all we have unto thy gracious preservation and protection, in assurance that that cannot perish which is committed unto thee; keep us this night in safety, and grant, good Lord, that our bodies may sleep, and our soules may watch for the coming of our Saviour thy Son Jesus Christ, that so our soules and bodies may be more apt, and able, to serve thee in that estate and Calling wherein thou hast thought good to place us; we

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doe confesse and acknowledge, O
 mercifull God, that we are most
 miserable and wicked sinners, as
 well by originall corruption of Na-
 ture, as by the course of our evill
 and naughty life; we have, and doe
 daily breake and transgresse thy most
 holy Law and Commandements, both
 in thought, word, and deed. By the
 meanes of this sinne and corruption,
 we doe continually deserve most just
 condemnation, and to be for ever
 cast out of thy presence; yet such is
 thy goodnesse towards us, thou
 wouldest not suffer us thus to perish
 in our sins, but hast sent thine owne
 deare Sonne Christ Jesus, to take up-
 on him whatsoever is due to us, and
 to reconcile and make us one with
 thee againe: In him therefore, and
 thow him we come unto thee, be-
 seeching thee for his sake, that we
 feeling the grievousnesse of our
 finnes, and groaning under the bur-
 then of them, may finde the release
 and ease of them, in that we through
 thy holy Spirit stedfastly believe that
 Christ hath borne the burthen of
 them,

them, even for us. Grant O Lord that we being assured hercof in our conscience, may through thy holy Spirit, be renewed with more grace and hate, detest, and abhorre all manner of sinne, and study to live in all things according to thy blessed Will during our whole life. Grant this O deare Father, for Jesus Christ his sake. *Amen.*

A Prayer for remission of sins.

O Lord, glorious, ever-living, living, everlasting Father, I wretched sinner presume once againe after my sinne to returne home unto thee, requesting, begging, praying, and desiring thy heavenly Majesty that thou wilt look downe upon me; I confesse, Wert it not for the hope of thy mercy, and the hold of thy comfort, and the renewing graces which sometimes I feele from thee, and that sweet tasste and feeling of thy good gifts, and thy heavenly Word, I should sinke in despaire, for my sinne is alwaies before me; if I go, thou followest.

O Lord, follow me ; if I run, they fly after me ;
 if I look back, they stare upon me ; if I
 go forward, they meet me ; if I turne to
 the right hand, they terrifie me ; if to
 the left hand, they torment me : If I look
 down to earth, Hell is ready to devour
 me ; now have I no way but to look up
 to thee (Lord) be thou then here rea-
 dy to receive me ; help me good God,
 save me deare Father, succour me sweet
 Redeemer, assist me mercifull Creator,
 that my prayers may be so fervent, so
 zealous, so affectionate towards thee,
 that they may draw down thy mercies
 upon me ; powre down thy blessings,
 shower down thy graces, open thy hand
 of mercy, restore joy and comfort to my
 heavie and laden soule, wash away my
 sins, wipe away mine iniquity, heale my
 infirmities, purge my wicked minde of
 all evill thoughts, pardon all misdeeds,
 and wicked dealings, renew the good
 Spirit of heavenly graces, restore the
 joyes of thy holy comforts upon me : O
 Lord, let me have some feeling, some
 taste, some scent, some glimmering of
 thy glorious presence : Let me feele some
 comfort, finde some joy, have some rest ;
 good

good Lord, let me be once truly renewed by thy grace, and settled in thy service, that I never slip, nor slide back but grant unto me most mercifull Father) a sure and settled dependance upon thee ; so that in all my words, works and deeds, I may rejoyce in serving, fearing, and obeying thee ; and that I may spend all the residue of my dayes truly serving thee, seeking to glorifie thy Name, and magnifie thy goodnesse unto me, so long as it shall please thee to lend me breath to this fraile body ; And mercifull Father, favourably governe and guide, help, instruct, and teach me in thy wisdom to magnifie thy holy Name, multiply and increase thy mercies on me, O Lord, preserve and prosper me in all my waies and works, and all about me ; remember thy poore flock, build up thy Church, renew Sion, governe, assist, and blesse all painfull Preachers and Pastors of thy Word, teach them and us understanding, rightly to know thee, and truly to follow thee ; awake my drowsie soule, defend it from evill imaginations, keep me in holy and heavenly meditations, grant me to observe thy
waies ;

waies, so that I may walke in piety,
 and peace : set my sinnes so before mine
 eyes, that when I look back on them, I
 may with sorrow weep, lament, and
 repent my time past, which hath been
 spent so wickedly, or unprofitably. O
 powerfull Preserver remember me, re-
 store me to joy and comfort, and hasten
 in time, thy salvation unto me. Draw
 my lingring scale, and it shall run after
 thee ; turne me unto thee with all
 willingnesse, come thou neare unto me,
 good Lord, and declare and shew thy
 mercies on me ; est- blish me in grace,
 excite me to goodnesse : Give me grace
 that I may alwaies grow stronger and
 stronger, to walke before thee, weaker
 and weaker to sinne, faithfull and
 firme in thy service. Grant this, deare
 God, and mercifull Faither, for Christ
 Iesus his sake, our Saviour and Re-
 deemer. Amen.

A Prayer in time of Warre,

O Glorious Lord God, and everlasting Father, we intreat thee mercifully to looke downe upon us, and hearken unto our complaints and desires, and grant we beseech thee our requests, O gracious Father, thou knowest not sinnes as we, our iniquities are not hid from thee, they lye open to thy Judgement, yet we know that thy mercies are our cure of our miseries; and when we fly to thee, thou drawest neare to us, we beseech thee now to be favourable, and spare us for all our sinnes past, and be ready to deliver us from sinnes to come; looke down in mercy upon us, and as thou hast been our everlasting defence, so now defend us from the rage of our enemies; go in and out O Lord before our Armies, before our Generalls, before our Fleets, and Commanders: And grant we may be thy Souldiers, to fight under thy Banner; stirre up our hearts
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and strength against the enemy, defend thy afflicted Flock; remember we beseech thee the burthen of misery laid upon thy Church in this time, in these our Kingdomes, and elsewhere, and in thy due time restore them to their former glory. Settle our hearts and affections to regaine, and recover that which hath been lost, and grant that we seeing their double dealing may no longer trust to them which have no truth; they imagine mischief in their hearts, and are set on fire to doe ill; but breake thou the knot of their malice, lay open their plots, discover their devices, weaken their Armies, over-throw their Inventions, confound their Councels, and consume their numbers. O Lord, thou hast in times past made the Starres to fight in order, the Sun to stand still, the Seas to devoure, the Winds to overthrow thy enemies: So now, O Lord, cause these thy Creatures to assist, and help us, and our distressed Neighbours, that all the world may know, It is thou that fightest our Battels, and undertakest our cause.

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Finally,

Finally, O Lord, blesse we beseech thee, us, and every one of us in what we shall take in hand, for defence of thy Church, and Truth; blesse we intreat thee our King and Parliament, our State and Clergy, our Communnalty; and give thy blessing unto us all; and last of all, blesse we beseech thee all the worthy Companies of Souldiers, in Cities, and all other places in the Land; blesse O Lord their inventions of Warre, and make them expert by their practises, prosper all their undertakings; so that all the world may know, that thou art the Guider of our Councells, and Leader of our Armies. Grant this deare Father, and all other good things unto us, for the good of the Church amongst us, and the reliefe of others by us, now and ever, for Christ Jesus sake our only Saviour and Redeemer. *Amen.*

*A Prayer for Gods protection of his
Church in respect of the present
troubles of it.*

A Almighty God, the Lord of
Hosts, and Governour of all
things, whose power no Creature is
able to resist, to whom it belongeth
justly to punish sinners, and to be
mercifull to them that truly repent:
Worke in us, and in all thy people,
unfained and effectuall repentance,
that what thou seest amisse in us, and
amongst us, or in any parts of thy
Church, may speedily and thorowly
be reformed; that which is righteous
and good in thy sight may be establi-
shed and maintained, especially in this
our Land, and other places professing
thy Truth and Gospel; and in the
meane time while we strive after that
which may be most agreeable to thy
holy Will, as it is revealed in thy holy
Word; be mercifull unto us, and
bring us on as thou seest it needfull,
evermore supporting us in our most
gracious

gracious Shepherd by thy staffe of comfort. And thou Sonne of *David* that knowest the mercilesse condition of Satan, and cruell men, his cursed Instruments; we humbly beseech thee never to deliver us over into their power, but save, and defend us, and all thy people, evermore from the hands of all our enemies both bodily and ghostly: And more particularly at this time, we earnestly beseech thee. O heavenly Father, by the mediation of thy Sonne Jesus our only Mediator, to be mercifull to those that are joyned with us, or stand out for thy Truth, or any righteous Cause; and give that issue to the present troubles of thy Church as may make most for thy glory, the advancement of thy Truth, and Gospell, the reliefe of all thy distressed people, in all those parts of thy troubled Church, and for the establishing of truth and peace in this our Land.

May it please thee once to free all our Brethren from the dominion of that Mistery of Iniquity, as also still to shield and secure us, and all other professing

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fessing thy Name, and Truth, from
that cruell Faction, which, as if they
delighted in bloud, have already spoy-
led so many Nations.

Lord, thou only art the Catholick
King, we can acknowledge no King
over all the Earth but thy selfe, nor
any Universall Head over all thy
Church but that only Arch-bishop of
of our soules, thy Sonne Jesus, our
blessed Saviour, to whom all power is
given both in Heaven and Earth.

Arise then thou Lord to whom the
Kingdomes doe belong, and shew
thy selfe, and let not the man of the
Earth any longer exalt himselfe, least
he be too proud, and least he ascribe
to himselfe, or to his graven Images,
or vaine Idols, the conquest that thou
shalt see, and suffer over thy people.
Not unto us, O Lord, not unto us,
but unto thy Name be the praise:
For the honour of thy Name arise
before *Ephraim*, *Benjamin*, and *Ma-
nasses*, before *Great Britaine*, *Ireland*,
and other Countries that call upon
thy Name; arise, and shew thy selfe
for us, for on thee only doe we call.

We call on thee to save us, and our Forces, and thy people now in more danger; how, and in what manner, and at what time fully to declare thy Salvation, we referre to thy heavenly wisdom; only in the meane time that it may please thee to sanctifie, and save, to preserve and provide for them and us, and all thine both in Field and City; Protect and defend, deliver us and ours at home, and abroad: And thou great Sheheard of *Israel*, be pleased to take downe more and more that Man of Sinne, that hath, and would exalt himselfe against thee; Aswage then the malice of those that are enemies to us, or to any of thy people, and evermore confound all their devices, that we being armed with thy defence, may ever more and more give praise to thee, which art the only Author of our peace, and Giver of all victory. And all this good Lord for us, for them, and all thine, not for our merits, but for thy great Mercy sake, and for the Truth sake of thy gracious Promises in Jesus Christ our Lord, and only Advocate and Redeemer.

mer. To whom with thee O Father, and the holy Spirit, be all praise and glory now and for ever-more. *Amen.*

A Prayer before Sermon.

O Most gracious God, assist me I humbly beseech thee in this my good purpose and zeale, and give me grace at this present time godly to enter into thy service : Deare Father, assist me with thy holy Spirit, and drive away all vain and idle cogitations out of my minde, that I may heare thy Word to my Soules comfort ; grant that it may take deepe roote in my heart, and bring forth plentifully, to the honour of thy blessed Name, to the comfort of my Soule, and the good example of my Brethren, who seeing my good workes may glorifie thee my only Saviour and Redeemer. *Amen.*

A Prayer before the receiuing of the Sacrament.

O Most sweet lover of all Mankinde, Lord and Saviour, I beseech thee for thy bitter Passion sake to remove
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from me all pride, envie, and detracti-
on, wrath, malice, and impatience,
and all other sicknesses and diseases of
the Soule; and plant good Lord in
my heart and minde true meeknesse,
charity, temperance, and modesty,
with all such other vertues and pre-
servatives unto the Soule; And mor-
tifie in me good Lord, all uncleane
motions, carnall desires, and inordinate
affections, and revive in me the love
of vertues, and the perpetuall exer-
cise thereof; so that at this time, and
at all times I may worthily receive
this holy and blessed Sacrament unto
thine honour and glory, and my soules
endlesse joy and comfort. *Amen.*

**A Prayer after receiving of
the Sacrament.**

IN most humble and most hearty man-
ner, with most due reverence I thank
thee good Lord, most holy Father, and
everlasting God; that by the bounty of
thy mercifull grace wouldest vouchsafe
thus to refresh and feed my Soule through
faith, with the benefit of the Death and
Passion

Passion of thy Sonne our Lord God and Saviour Iesus Christ.

And I beseech thine infinite goodnesse, that this the Sacrament of this thy Death and Passion, which I most unworthy wretch have now received, may never come hereafter in Iudgement and Condemnation unto me, for mine evill merits, and deservings; but rather good Lord, it may come to the profit and comfort of my body, and to the salvation of my Soule unto the life everlasting. Amen.

A Prayer at the houre of death.

O Heavenly Lord God, wee poore wretches being overcome with griefe, come all here attending thy good pleasure with this sick Servant of thine, O Lord incline to heare our Prayers, and his complaints unto thee; be now O Lord present, and send thy good Angels and Spirit to attend us; be with us O Lord, and comfort this sick person, and now if the time be come of his departure, grant O Lord he may depart with godly comfort, and joy everlasting into thy Kingdome.

dome: Ease O Lord his griefs, mittigate his paines, aswage his sorrowes, and give him a lively touch of thy heavenly comfort : put by all worldly thoughts, and beat downe all bad suggestions, let nothing but good come in his minde, and grant that he may to the last gaspe of breath, breath out still some comfort of thy helpe, and grant when he hath done his last, to finish this mortall life, then he may with *Lazarus* be carried into *Abrahams* bosome. O Lord forgive him, O Lord receive him, O Lord protect him, O Lord succour and save him, and now and for ever grant he may rest with thee in eternall glory.

Heare us good Father for this our Brother, and doe for him and us according to thy Fatherly mercy in *Jesus Christ*; to whom we commend him, with these our prayers for him and all his, and our occasions, in the prayer which thy blessed Sonne hath taught us.

Our Father which art, &c.

F I N I S.

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